

A NATIONAL PARKS MINISTRY:  
A MODEL FOR MINISTRY  
IN THE CONTEXT OF LEISURE-TOURISM

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A Professional Project  
Presented to the Faculty of the  
School of Theology at Claremont  
in partial fulfillment of the degree  
Doctor of Ministry

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by  
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May 1984

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*This professional project, completed by*

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*has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

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Dear

**Dear**

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## ABSTRACT

This project has examined the major phenomenon of our time, leisure-tourism in the context of global crisis. As such, it has enormous potential for good and ill and poses a significant challenge to the Church and its leadership. While leisure has a rich heritage of meaning, the Church historically has lagged behind in terms of recognizing the significance that leisure and leisure-tourism have for people and society.

It has been a finding of this project that there is a significant correlation between the rise of global travail and the rise of leisure-tourism. In fact, the major conclusion of this project has been that God is using leisure-tourism in order to call back people to an understanding of who and Whose they are and create a hopeful future. The project has sought to develop a theology for leisure-tourism with particular attention given to the foundation concepts of creation and human history, freedom and destiny (the will of God and quality of life), and the role of myth and experience. Special theological resources of a process theodicy and Christology were used to develop a fuller understanding of leisure-tourism and move toward a new definition of recreation. An appropriate ecclessiology and the role of middle axioms were necessary components in formulating the resources necessary for ministry.

A national parks ministry is one model for ministry appropriate for this major phenomenon. The first aspect of ministry that was developed was worship; meditation walks and devotional guidebooks were offered as innovative liturgies. The second aspect was Christian discipleship; environmental conscientization was employed in developing alternative leisure-tourism experiences. The third aspect was the worker-priest concept and how it serves as an important resource for ministry to those who participate and work in leisure-tourism. A set of slides is on file with the library copy which illustrates these aspects of ministry.

The results of the project confirmed the thesis that the wise use of leisure-tourism can help mitigate the global crisis and enhance the quality of life.

## CHAPTER 1

### AN INTRODUCTION

"What is the gravest crisis facing the American people in the year ahead?" Many answers were given when this question was posed to a group of distinguished news commentators on an end-of-the-year roundup television program. One person suggested heightened cold-war tensions, another thought Latin America, and another said the independent nations of Africa...In striking contrast to the others, Severeid stated that he thought the most dangerous threat to American society is the rise of leisure and the fact that those who have the most leisure are the least equipped to make use of it.

Students of history have voiced the vague but ominous notion that there is more than a tenuous connection between how people use or abuse their leisure and the the decline or survival of their civilization. It may seem rather farfetched to a single, solitary individual that the future of civilization hangs on the balance of how he uses or misuses his leisure. It stands to reason, however, that the corporate, communal uses of leisure could well make or break a culture, reveal the moral worth of a nation, and have an impact upon the nation's destiny in terms of cultural degeneration or cultural flowering in the years to come.<sup>1</sup>

We live in an age in which extraordinary advances have been made that benefit humanity. Health care, food production, transportation, automation, the arts and humanities, education, business, and even some of our political systems have made our lives much richer and more enjoyable.

Yet, on the other hand, we are facing historically unprecedented problems which diminish the quality of life for many of us and in which the "abundant life" seems to be a receding horizon rather than a present reality.

Malnutrition, executive stress, food and energy shortages, pollution, environmental degradation, poverty, inflation, lethargic bureaucracy, and even the oppression of our civil liberties and rights have made the business of living a source of irritation and displeasure.

Curiously, with the rise of global and personal travails has been the rise of leisure. "Next to the abundance of things," writes Robert Lee, "the most significant characteristic of the American people is the abundance of free time." <sup>2</sup>

In an effort to quantify the "facts of life" Don Fabun gives us one way to consider how we spend our lives. He says that an average American person will spend his/her life time in the following activities:

45.8%	<u>subsistence</u> activities such as sleeping and eating, eleven hours per day;
15.6%	<u>working</u> , assuming a person is "fully employed" from age 16 to 65;
3.8%	<u>commuting</u> , two hours per workday for 49 years; and,
34.8%	<u>free time</u> , after subtracting time for subsistence, commuting and working. <sup>3</sup>

However, beyond the statistical rendition one is really pressed to ask the question, "Is it a fact that 35% of one's lifetime is spent in leisure?" It seems that rather than leisure, triviality, boredom, meaninglessness, a sense of being overwhelmed, inundated, or simply fragmented are more characteristic of our daily consciousness. What is this elusive thing called leisure?



Moreover, does the use or abuse of leisure time have any relationship with the quality of life?

The purpose of this project is to deal with the fundamental nature of leisure and how its wise use can contribute to the quality of life. The focus of this project will deal with one aspect of leisure, the phenomenon of leisure-tourism.

### Leisure-Tourism is a Significant Social Issue

Leisure, indeed, is a major phenomenon of our time.

As Robert Lee pointed out:

Leisure is no longer confined solely to a social and aristocratic elite. Although leisure has always been a fringe benefit in the history of (humanity), now it is moving into the center of life, threatening to replace work as the basis of culture. Literally a revolution has occurred -- a turning around -- for what was on the periphery is now at the heart of (people's) daily experience.<sup>4</sup>

One distinctive shape of the leisure phenomenon is tourism. Leisure-tourism, by the sheer number of people traveling, represents a migration of peoples that the world has never experienced to such a magnitude in its history. International travel alone has gone from 25 million arrivals in different countries in 1950 to 141 million in 1968 to 270 million in 1979. Moreover, the economic impact of the leisure-tourism phenomenon now produces a growth rate of receipts that exceeds the growth rate of world exports. Major problems and possibilities for society are

inherent by the magnitude and nature of this phenomenon and their exploration will constitute a major thrust of this project.

### Leisure-Tourism Poses a Significant Challenge to the Church and its Leadership

Leisure-tourism, as a major phenomenon of our time, has great importance for the Church and offers an enormous challenge for its creative leadership. By in large, the Church and its ministry are conceived in terms of stationary ecclesiastical structures such as local parishes, denominational organizations, ecumenical coalitions, and chaplancies to various institutions. However, leisure-tourism poses the important challenge of how to minister to people on the move:

- What ecclesiastical structures should be created in order to minister to persons who now live essentially in a context of leisure-tourism?
- What kind of ministries should be established where, for instance, 35% of an average person's lifetime in the United States is spent in leisure activities?

Leisure-tourism touches upon the Church's theological issues and has great portents for enriching its doctrinal and ethical life. More and more persons are encountering, through domestic and international travel, strange surroundings, new peoples, and unfamiliar cultures. Consequently, leisure-tourism presents, in new ways, profound questions about human existence.

Linda has her roots in the dark, moist soil of the farmlands surrounding St. Louis, where she grew up and was eventually president of her high school...She attended Smith College, where she cultivated her interest in the humanities and music. In the mid-sixties, as a corporate wife, she moved to Brazil for two years where she came face to face with the poverty and rage that crawled across her open portico like black spiders. She tried to reach across the barriers of race and language and economics to touch the people; she didn't succeed, but images of their rage and woundedness were inscribed in her soul. From Brazil, she moved to New York, and for five years tried to elbow her way through the thick wads of humanity that gathered at bus stops and open markets, often restricted by race or neighborhood. She never found a home in the madding crowd, but once again, something about the pressures and pain of class and money and opportunity were stitched into her. In the early seventies, she moved to San Marino, planted a garden, joined the church and tried to find her way back to some of the peacefulness that she had lost in her sojourns to Brazil and New York.<sup>5</sup>

Even as Linda was troubled by the experiences of her travels, leisure-tourism raises for the Church important considerations about such issues as theodicy, freedom, stewardship, vocation and the quality of life. Indeed, it poses abundant challenges in making real God's purposes for justice, righteousness and shalom. In no small way, leisure-tourism has much to offer for understanding what it means to be authentically human and to live a life of wholeness and holiness. It is not an overstatement that for a majority of people leisure-tourism represents a search to find a "paradise lost" and/or the "life abundant." For some, it may even represent a pilgrimage of faith and a way to participate in God's salvation history. Ida Craven aptly expressed leisure-tourism's contribution to life's meaning and values:

Leisure is not only the germinating time of art and philosophy, the time in which the seer attains glimpses of the values and the realities behind ordinary appearance; it is also the opportunity for appreciation, the time in which such values get across into common experience. The quality of a civilization depends upon the effectiveness of the transmission of such values.<sup>6</sup>

This project will develop the Church's theological and ethical resources as ways to open critical, new opportunities for its life and ministry. It will seek to develop a model for ministry and offer suggestions for new ecclesiastical structures that are commensurate with this major phenomenon of our time, leisure-tourism.

### Thesis

"There is, indeed, an agonizing sense of urgency about the environmental and ethical problems confronting the community of nations and people at this time. The depletion of our planet's resources, the shrinking of international and interpersonal relationships, and the interdependence of world cultures make vivid the desperate urgency posed to conscience by world-wide human need."<sup>7</sup> Not coincidentally, the rise of global and personal travail has been accompanied by the rise of leisure-tourism. Many persons have already proposed that leisure-tourism contributes to the problems facing humanity. In addition, leisure-tourism serves as an escape from those problems. This project will focus on the contributions that a national parks ministry can make in understanding the

fundamental nature of leisure-tourism and how its wise use can contribute to the quality of life.

In the years immediately following World War II, as free time became, quite literally, the heart of America's experience, the national parks became a focus of America's newly found leisure and recreation. Since their inception in 1872 with the founding of Yellowstone National Park, the national parks have always been "America's playgrounds." The burgeoning visitation (annual visitation now exceeds 300 million visits) is a witness to the fact that leisure-tourism is a major phenomenon of our time.

While the national park idea is now a little more than one hundred years old, A Christian Ministry in the National Parks (ACMNP) is just a little more than thirty years old. This program began in 1950 as an attempt to systematically minister to those who live in, work in, and visit the national parks. From its outset, its purpose was to minister to "people on the move" in the midst of their leisure-tourism experience. Building upon this idea of this program, the thesis of this project is:

- 1) The wise use of leisure-tourism can mitigate global crisis and contribute to the quality of life.
- 2) A national parks ministry can contribute to the wise use of leisure-tourism.
- 3) Therefore, a national parks ministry can help mitigate global crisis and enhance the quality of life.

Stated together, the thesis of this project is: a national parks ministry can contribute to the wise use of leisure-

tourism and, thereby, help mitigate global crisis and enhance the quality of life.

A major premise of this project is that the wise use of leisure-tourism helps define and fulfill the purposes of life and the meaning of human existence. Concomitantly, a necessary corollary in the development of this project will be coming to terms with those personal and global problems that diminish human existence and subvert the purposes of creation. This project will show that a national parks ministry, a ministry in the context of leisure-tourism, can be instrumental in developing a preferred future for the whole human family and the world in which we live.

#### Definition Of Major Terms

The term leisure derives from the Latin word, "licere," which means "to be permitted." Leisure is commonly thought to be that block of unoccupied time when a person is permitted to do what one chooses to do. However, for the purpose of this project, a more precise meaning is necessary.

Leisure is time beyond that which is required for existence, the things which we must do, biologically, to stay alive (that is, eat, sleep, eliminate, medicate, and so on); and subsistence, the things we must do to make a living as in work, or prepare to make a living as in school, or pay for what we want done if we do not do it ourselves. Leisure is time in which our feelings of compulsion should be minimal. It is discretionary time, the time to be used according to our own judgement or choice.<sup>8</sup>

"Free time, then, is that time available to the individual after necessary work and other survival duties are accomplished, to be spent at the discretion of the individual."<sup>9</sup>

Leisure time is different from free time in that it is that part of free time devoted to the pursuit of leisure values. "Leisure is the complex of self-fulfilling and self-enriching values achieved by the individual as he or she uses leisure time in self-chosen activities that recreate him or her."<sup>10</sup>

Going further, leisure must not only be defined within the context of time, but also defined within the context of activity:

No matter how one tries to modify the concept of leisure...Ultimately, leisure must be identified with the when quite as much, if not more than, the how.<sup>11</sup>

The wise use of leisure is that interrelated process of attitudes and activities that serve to recreate the individual "imago dei". This concept of leisure involves special theological consideration which will be developed in Chapter Three. Suffice it to say now that while the essence of leisure is recreation (creatio dei imaginis), there is a whole constellation of leisure activities that can help or hinder recreation. This project will focus on how leisure-tourism can be recreation, i.e., how leisure-tourism can make possible the attainment of the quality of life.

Quality of life is defined as that which makes for a society that is just, participatory and sustainable and, concomitantly, creates a satisfying and fulfilling

spirituality within and among persons. This concept, "quality of life",<sup>12</sup> is the cornerstone upon which this project rests. It is recognized, however, that the concept, quality of life, has many alternative and competing value claims and while many use the term as if a common denominator value, by no means is there agreement upon its basic ingredients. A major premise of this project is that the Biblical heritage offers rich possibilities in locating those central ingredients that designate the quality of life. The Bible does, indeed, lift up a rich diversity of meaning concerning this concept. It distinguishes those values that are particularly significant to human existence and, therefore, particularly relevant to a leisure-tourism ministry.

The biblical conception of the quality of life is not limited to spiritual life nor is it hedonistic in nature. Rather, the spiritual and the material belong together. The spiritual life is the intrinsic good which ultimately defines the meaning of quality. Material existence is the instrumental good which serves the intrinsic good and makes it possible. Quality of life is ultimately a non-materialistic point of reference, but there can be no quality of life unless the material base is sufficient to sustain it. Therefore, four biblical themes that presuppose the unity of the spiritual and the material will be used to define and delineate the concept of the quality of life. These four values or themes are: the



covenantal theme; the communal theme; the creative theme; and, the celebrative theme. These themes will be explored in depth in Chapter Three: "A Theology for Leisure-Tourism."

In contradistinction global crisis is defined as a condition which contributes to the impoverishment of humanity and threatens the productivity and sustainability of our biosphere. Such conditions range the gamut of personal and institutional travail: low self-esteem, debilitating personal guilt and despair, social injustice, the demise of natural resources, environmental degradation, poverty, hunger, the threat of nuclear holocaust, economic stagflation, political oppression, even the dearth of spirituality and leadership. While these and others will be explored in Chapter Two: "Leisure-Tourism in the Context of Global Crisis," the purpose of this project is not to address these global crises one by one in detail. Rather, the purpose is to recognize that each one and all of them together raise the issue: "What mitigates as well as contributes to the quality of life?"

There are two aspects of the contextual setting of contemporary values and lifestyles. The immediate one is the shocking reality of an impoverished humanity and a threatened biosphere. The second, reinforced by the historically unprecedented magnitude of the first, is the urgent need for clarity about our deepest understandings of the question: "What is the purpose of humanity?...Over-arching these two levels of the context is the realization thrust upon us that during our immediate generation the awesome question has arisen: "For how long and at what quality shall life continue?" It is within this new context of reality that the ancient question about human purpose re-emerges. How do

we perceive our purpose in creation and live it out in our spiritual, social, economic, political and personal lives.<sup>13</sup>

The purpose of this project is to explore how leisure-tourism can contribute to the quality of life.

The focus of this project is the leisure-tourism phenomenon of the national park experience. The "national park experience" is that set of leisure time activities associated with visiting the areas of the national park system. Specifically, the "national park experience" is that set of activities done within the boundaries of our nation's playgrounds. They include activities of play such as sight-seeing, hiking in solitude, camping, climbing mountains, guided tours, as well as buying souvenirs and even filling the automobile with gasoline. In addition, the "national park experience" also includes the interaction with persons employed in the National Park Service and concessioners who serve the visitor. These service activities are an intricate part of the visitor's leisure experience and constitute a very real national park experience for all concerned. All of these leisure-tourism activities have an element of play and recreation.

In popular parlance, "play" is used to describe the activities of children and "recreation" to describe those of adults. This may represent a cultural bias. Actually (play and recreation) serve different functions. The play of children provides for a ... group of developmental needs, whereas play for adults may function to "re-create" physically, psychologically, or emotionally after the wear and tear of other activities. The concept "recreation" includes more of the idea of leisure values and self-fulfillment goals related to activity--the re-creative, relaxing, creative renewing and restoring function--than the concept "play"

does. "Play," like "playful," carries the meaning of free, happy, joyous, full of fun and natural expression.

For the purposes of this project, the concepts of play and recreation both will be used. The relationship between play and recreation and their relationship to the wise use of leisure-tourism will be developed further in Chapter Three: "A Theology for Leisure-Tourism." Suffice it here to say that adults as well as children have developmental needs albeit different ones. Moreover, as will be pointed out later, both play and recreation have developmental significance as well as renewing functions.

The definition of a "national park" that will be used in connection with this project is one that was submitted by the Director of the National Park Service in response to the Conservation Foundation Symposium on the National Parks for the Future in 1972:

The National Park System should be defined as all of the natural and cultural and recreational resources for our nation, whether owned and managed by federal, state, regional, local governments, Indians or private enterprise. With such a definition perhaps the nation may open up new avenues for serving the needs of all our citizens... Such parklands are forests and alpine meadows, rushing streams and quiet deserts, natural places for the renewal of body and soul, president's houses and battle grounds of liberty, surging surf, and quiet reservoirs in pools of rivers long stilled - over 30 million acres in all... These parklands are more than physical resources. They are indeed the delicate strands of nature and culture that bind together the generations of man. They are, moreover, the benchmarks by which we may chart a new course of human behavior in our land. If we are wise enough, if we are humble enough, if we are strong enough, we can together, in good will, use this living legacy to build an environmental ethic as a rule of human and corporate conduct essential to the restoration

of quality in our daily lives and of community in our society.<sup>15</sup>

A "national park", then, is a natural, cultural and/or recreational resource owned or managed by federal, state, regional, local government or private enterprise. The particular focus of this project will center upon those resources that are federally owned and managed by the National Park Service in the United States of America. The broader definition, however, will serve in drawing conclusions and implications for the thesis of the project, namely, that a national parks ministry can enhance, articulate and interpret the national park experience in such a way as to help develop a preferred future for humanity and our planet.

#### A Review of Previous Literature Concerning Leisure, Tourism and Religion

The literature concerning leisure, and its many facets, is surprisingly extensive. There are early works concerning the theological dimensions of leisure (and contemplation) such as noted in Thomas Aquinas' Summa Theologica and even the Bible, too. Much of these earlier notations have been cited in the recent literature. It is interesting to note that much of the recent literature concerning leisure was written in the 1950's and 1960's with some attention given in the early 1970's. However, except for a couple of works on tourism, there has been no

substantial work on leisure in the last ten years. Six works have been selected here for review which are representative of the literature concerning leisure, tourism and religion. Together, they provide the background for this project on leisure-tourism ministry.

In the early 1960's, "in order to gain some understanding of the new shape of the developing leisure society, the Department of Evangelism of the National Council of Churches instigated a two-fold study: (1) to survey the extant literature and alert church leaders to some of the best current research and writing in the field, and (2) to develop a volume that would provide perspective on the problem of leisure from a contemporary, historical, and theological standpoint."<sup>16</sup> Robert Lee's reflective study, Religion and Leisure in America, is the result of the second task envisioned by the Leisure Time Witness Study Committee of the National Council of Churches. Lee makes an excellent explication of the facts and trends of the "new leisure society" sighting such examples as:

The average adult spends an estimated quarter of his (and her) waking hours involved with the mass media. A recent report of the Outdoor Recreation Resources Review Commission states that more than 90 per cent of all Americans engage in some form of outdoor recreation during the course of the year. As the editors of Fortune aptly suggest, "The leisure market may eventually become the dynamic component of the whole American economy. For while consumer appetites for necessities may become sated, where is the limit to the market for pleasure?"<sup>17</sup>

This seminal work is a "four-dimensional schema of width, depth, length, and time adopted...to cover

contemporary, socio-psychological, historical, and theological aspects of the leisure question."<sup>18</sup> However, as Lee says, "these dimensions should be taken as part of an open-ended discussion. None exhausts the reality it depicts, and much more could be said concerning each."<sup>19</sup> Moreover, he says, "one author, much less one volume, can hardly be expected to do justice to a subject of such scope and intricacy as leisure. Since leisure is necessarily related to all of life, it cannot be comprehended easily by any single approach or method of specialized study."<sup>20</sup> For example, "Part IV, which deals with time as a theological resource for leisure," "is confined to a treatment of only one theological resource for viewing leisure, the perspective of time. It does not presume to confront the whole range of theological categories in formulating a 'theology of leisure.'"<sup>21</sup> Lee also provides an excellent exposition on the nature and importance of play.

This project as it examines the relationship between leisure and the quality of life will build upon this helpful resource. At the same time, however, this project will highlight new trends of leisure that have arisen in the almost twenty years since this work was completed. In addition, this project will explore some different theological categories such as theodicy, which are important for understanding the problems of the leisure experience in our world today.

Five years after Robert Lee's work with the Leisure Time Witness Study Committee of the National Council of Churches, the Department of Laity of the World Council of Churches, sponsored a world consultation on leisure-tourism. Representatives from twenty nations met in Tutzing, Germany. This time the question of leisure was examined within the framework of tourism. Ian Fraser made this report as one of the conference participants:

A convert evangelized by statistics. That was my experience at Tutzing on the question of Leisure-Tourism. It had seemed, till then, a fringe concern for the World Council of Churches to pursue.

Here are some figures.

On a preliminary evaluation, the International Union of Official Travel Organizations calculates that, whereas, in 1950, international tourist traffic accounted for 25 million arrivals in different countries, in 1968 the figure is likely to work out at 141 million...

The world value of foreign exchange operations in international tourism equals approximately the overall value of world production of aluminum, lead, copper, and iron ore, combined...

Receipts from tourism play a crucial role in balance of payments. In Europe, in 1967, as a percentage of the total of exports of goods and services, they amounted to: in Spain 41%, Italy and Switzerland 11%...

The movement of people is much greater even than the statistics quoted suggest (these statistics refer only to tourist flows between countries, and miss out on tourist movement within countries); and the economic influence more powerful (expenditure on vacation needs has been taken into account, but the substantial expenditure on transport is not included.)<sup>22</sup>

The major conclusion of the study was equally staggering:

The mass character of the development, its dynamism--which promises a flow of populations across the face of the earth which will put in the shade some great migrations of history--its abrasive and liberating potential for all forms of culture and of human encounter, its status as the creator of a major industry deeply affecting human life, its expression of man's

desire to seize upon new freedoms now put within his grasp through leisure and affluence, its assumptions and imbalances which could accelerate a clash between the world's well-off and dispossessed, its strategic significance in man's struggle to discover his identity and destiny in terms of the new pressures and new opportunities of his time--all these make leisure-tourism a major formative influence in world society.<sup>23</sup>

These were some of the findings of the World Consultation on Leisure-Tourism which produced the book Leisure-Tourism: Threat and Promise. It was one of a series of consultations sponsored by the World Council of Churches' Division of Ecumenical Action. At the time, the Division was carrying out a study of problems of contemporary morality and conscience formation under the provisional title, "Conscientious Living in a World of Change." Within that framework LAITY Studies included material on "Changing Concepts of Work and Leisure" of which the Tutzing book was one report.

"The consultation recognized that the increase in leisure and the expansion of travel now provides for (humanity) a new dimension of living which makes possible to a greater extent than ever before the 'life more abundant.'<sup>24</sup> It also recognized that churches should be concerned about the issue of freedom, such as the freedom to travel. A free flow of people could "help loosen international tensions, cement relationships and contribute to world peace."<sup>25</sup> In other words, this consultation opened new ways of perceiving leisure, especially through the perspective of international tourism. Its vistas produced sweeping proposals for research, study, and action.



The Consultation established a Continuing Committee on Leisure-Tourism chaired by Kenneth Lewis which seeks to sensitize societies and churches to the opportunities and problems of leisure-tourism. This Committee has met several times since its inception initiating several "pilot programs" including an international association bearing the name *Tourisme Oecumenique*.

This project will take seriously the Tutzing perspective that tourism is a major expression of the phenomenon of leisure. Building upon the work of the Tutzing representatives, this project will seek to develop the global perspective of the World Council of Churches' study. At the same time, this project will focus on one aspect of the leisure-tourism phenomenon, the national park experience in America.

Rudolf F. Norden also produced a work on religion and leisure in 1965, The Christian Encounters the New Leisure. His book can be viewed as a supplement to Lee's work for Norden expands the consideration of leisure as a necessary part of one's work. In fact, Norden advances the argument that God calls persons both to work and leisure - and that both of these form one's understanding of Christian vocation. (This was a theme particularly addressed by Douglass Steere in Work and Contemplation. However, whereas Steere emphasizes the mystical aspects of this interrelationship, Norden emphasizes the practical aspects in such areas as one's work and family life.)

Norden also seeks to address "the ministry of the Church in a leisure culture." He emphasizes the need for the Church to address the leisure phenomenon through its understanding of theology, mission and ethics.

This project will, once again, refrain the inter-relationship between work and leisure as both necessary contributions to vocation. It also will seek to address the ministry of the Church. In a substantial way, it will seek to expand Norden's brief treatment and develop an ecclesiology appropriate to our time in history and its major phenomenon, leisure-tourism.

In 1974 Harold D. Lehman, member of the Mennonite Camping Association Executive Board wrote In Praise of Leisure. His study illuminates the phenomenon of leisure and religion in three ways: work, play and worship. As he quotes Gordon J. Dahl:

To put it sharply, most middle-class Americans tend to worship their work, to work at their play, and to play at their worship.<sup>26</sup>

Lehman elucidates new understandings of Christian vocation from the context of leisure and work. "As Christians," he says, "we are compelled to reconsider the priorities and relationships which work, play and worship exert in our lives."<sup>27</sup>

"Since the context of work has been a dominant theme in Western culture...The work ethic influences not only how we think about work but also it pre-disposes our attitudes

about leisure." (Moreover) "at its best leisure relates to the Christian calling under the Lordship of Christ."<sup>28</sup>

Lehman also points out new dimensions to familiar themes that leisure brings to worship such as grace, wonder, and transcendence. In concluding his study Lehman says, "All ages of humans play, whether children or adults, although the play of adults is often referred to as recreation."<sup>29</sup> In fact, Lehman sights the Dutch scholar, Johann Huizenga as well as Roger Callois, who regarded the instinct of play as the source of civilization:

It is not absurd to try diagnosing a civilization in terms of the games that are especially popular there. In fact, if games are cultural factors and images, it follows that to a certain degree a civilization and its content may be characterized by its games. They necessarily reflect its cultural pattern and provide useful indications as to the preferences, weakness, and strength of a given society at a particular stage of its evolution.<sup>30</sup>

This project will underscore Lehman's significant insight into the interrelatedness of work, play, and worship. Moreover, it will make use of this integrated approach in understanding the fundamental nature of leisure-tourism and, specifically, the opportunities open to a national parks ministry as a catalyst for enabling leisure-tourism to be wisely used.

The theme of time that Robert Lee began in his study as a way of understanding leisure has been expanded upon by Niels-Erik Andreasen in his book, The Christian Use of Time. Andreasen's basic thesis is that "time has become an 'endangered species'. With the ever accelerating

competition for our time and attention, there seems to be less and less time to do the things persons want, or even need to do."<sup>31</sup>

His chapters on time in relation to work, rest, being free, recreation and worship bring forth indispensable insights for understanding the possibilities for the wise use of time, and presents valuable practical suggestions for applying these insights to a person's daily and corporate life. These insights and suggestions will be an important foundation for this project especially, for example, Andreasen's exposition on the significance of the "sabbath" as a day of rest that brings order, meaning and direction to persons' lives.

His exposition on the sabbath properly attempts to universalize the sabbath's significance once again. However, as it is presented, the meaning of the sabbath as a day of rest, working for others, recreation, worship, and as a day that inspires creativity and anticipates the future lacks the context of a global perspective. Consequently, the attempt to universalize the significance of the sabbath falls short of the author's intentions. Andreasen states:

The argument goes as follows (Heb. 3:7-7:10): In the beginning God gave assurance that all creation would find its fulfillment in a future experience of rest (Gen.2:2-3), but the people of Israel spurned his assurance for the future (Psalm 95:11), leaving the promise of rest unclaimed until now.<sup>32</sup>

The author's exposition on this "experience of rest" without a global setting and the context of human need falls short

of helping to articulate how that experience can be "an example of the world to come." This project will pick up where Andreassen left off, use his exposition of the sabbath as an important tool, and show how the sabbath can anticipate a hopeful future for humanity and contribute to life in God.

Finally, the most recent publication in this field of leisure, tourism and religion is one that stands in the tradition of the Tutzing Conference. Tourism in the Third World: Christian Reflections, published in 1982, was written by Ron O'Grady who helped write the Tutzing report. Ron O'Grady, until recently, was the Associate General Secretary of the Christian Conference of Asia and has been active in ecumenical work both regionally and world wide. His book brings up to date the dimensions of leisure-tourism and provides a unique "third world" perspective.

This huge flow of people is becoming one of the most significant human experiences of our time. The World Tourism Organization, a group not given to making extravagant statements, claims that within a short time tourism will be "a socio-economic phenomenon capable of exercising decisive influence on the world." By 2000 A.D. it may well be the most important economic activity of the world.

It should perhaps be made clear that this book is not about tourism in general. Here our concern is with the effect of rich tourists entering poor countries. It does not presume to pass judgements on the ethics of rich tourists travelling in other rich countries or within their own. Such tourism has many positive benefits. But when these same wealthy people visit poor countries a new dynamic enters, and there is a major qualitative difference in the tourism.<sup>33</sup>

Reverend Ron O'Grady explores the negative effects of Third World tourism and reflects the concern of Third World

Christians over the exploitation of people and the undermining of their cultures which it encourages. Reverend Pete Holden, Executive Secretary of the Ecumenical Coalition on Third World Tourism, has commented about the book saying:

(The book) doesn't spare transnational corporations, governments, tour operators or even tourists themselves from criticism. But it is not a diatribe. O'Grady hasn't retreated into a nostalgia about what life was like before tourism; he doesn't want his readers simply to sit down and lament the "bastardization of culture" which tourism has contributed to, nor does he want us to moralize about the prostitution which is caused by tourism in several major Asian centers. (Many will find this book unpalatable, but it does help interpret what some person's holiday means for the non-traveller in the Third World.)<sup>34</sup>

O'Grady puts forth concepts for an "alternative tourism" and offers a biblical and theological reflection on how Third World tourism can become a force for human development.

This project will seek to extrapolate O'Grady's observations to the First World, namely, the leisure-tourism of the national park experience. It will seek to integrate O'Grady's perspective into the national park experience and seek to illuminate how that national park experience can be helpful in developing a preferred future for all of humanity. It is a major premise of this project that the fate of the Third World and the First World are intricately and inextricably linked.

In summary, then, these five works are representative of the seminal publications in the field of leisure, religion and tourism. As it has been summarized, they outline the scope and limits of this project. Now we

turn to the project outline and how the basic thesis will be developed.

### The Project Outline

In the second chapter the phenomenon of leisure will be examined within the context of global crisis. The global crisis in which we are living is a crisis of "productivity." Our world is losing ground in its efforts to "produce" not only physical and material resources, but a satisfying spirituality and quality of life. Leisure is both an opportunity and an obstacle for such productivity. In this chapter the problems and promises of leisure-tourism will be examined with special attention given to its relationship to "productivity" and the "fear" of leisure-tourism.

Because the leisure-tourism experience necessarily engages the spiritual dimensions of human beings the underpinnings of any reflection upon leisure-tourism must be theological. The third chapter will examine the theological resources and issues that are appropriate to the leisure-tourism experience and a national parks ministry. Such resources and issues will center around a theodicy of leisure-tourism, humanity created in the image of God, and values for a preferred future.

The unique features of national parks do provide, indeed, for "religious" experience. The fourth chapter will elaborate the unexcelled opportunities of a national parks

ministry and present several examples of ministry that can enhance the opportunities for the wise use of leisure-tourism. It will be shown that the leisure-tourism national park experience has the potential of being a significant religious (religion - to bind back humanity with the cosmos in which they live) experience. A national parks ministry has the potential through innovative worship, meditation walks, retreat experiences, and a worker-priest ministry to help persons be recreated and respond to our present global crises with visions of a hopeful future.

The concluding chapter will look at how a national parks ministry can provide clues for new ecclesiastical structures and ministries in the leisure-tourism context and, thereby, help the Church fulfill its ministry and mission of "increasing among people the love of God and neighbor."

### The Theological Fields of Study

"Within this century," says Peter Drucker, the renowned management consultant and philosopher, "our society has become a society of organizations."<sup>35</sup> This is particularly true of the Church. As an organization, the Church today has an urgent need of relating itself to God and neighbor through the leisure-tourism phenomenon. It only has been recently that ministers, laypersons, and



theologians have recognized and articulated the two-fold nature of the Church, as both an institution and "the people of God". Moreover, several persons, are now recognizing the relationship between church polity and its theology, doctrine and ethics. John Westerhoff has commented that many persons' theology, particularly their concept of God, is appropriated and shaped by their experiences of the "ecclesia". This project will advance this idea and, in addition, it will posit that the Church must take on a distinctive shape and theology in order to effectively minister within the context of leisure-tourism. This is the reason for the interface between the disciplines of church management and theology. While other areas of theological study will be an integral part of this project such as biblical studies, church history, ethics, Christian education, and liturgy and worship the interface between church management and theology will be used to understand how a national parks ministry can be an important catalyst for helping humanity develop a preferred future.

In preparing for this project I have done extensive research of the literature that pertains to this field. In addition, I have had extensive field experience such as participating in the World Conference on "The Gospel, Freedom and Increasing Leisure" that A Christian Ministry in the National Parks hosted in Williamsburg, Virginia in 1975.<sup>36</sup> (This Conference was a follow-up to the Tutzing Consultation.) Also, I served as a student-minister with A

Christian Ministry in the National Parks, directing the staff of student ministers in Grand Teton National Park during the summer of 1977. In addition, I have served as a minister of the Church as a pastor of a local parish.

### A Beginning Word

Leisure conjures up images of vacations and holidays. Long ago, holidays were "holy days." People took time from their work and everyday lives to celebrate such occasions as the Feast of the Passover and All Saints Day and annual religious pilgrimages. Many of these still go on today and many have been added from our secular traditions, such as Independence Day and Labor Day. One can readily see how the word, holiday, was derived from "Holy Day."

Holiday -- holy day -- was, at its essence, a time people took to affirm the meaning of their lives. Leisure-tourism has the profound possibility of enabling persons to come to a new appreciation of who and Whose they are. Indeed, leisure-tourism can help provide new perspectives on the global crisis and new visions for developing a preferred future for humanity. In no small way, leisure-tourism and a national parks ministry can be a part of God's salvation history for creating not only a quality of life but the "life abundant" itself.

## Endnotes for Chapter 1

<sup>1</sup>Robert Lee, Religion and Leisure in America (Nashville: Abingdon Press, 1964), p. 17.

<sup>2</sup>Ibid., pp. 18-19.

<sup>3</sup>Don Fabun, Dynamics of Change (Englewood Cliffs: Prentice-Hall, 1967), p. 7.

<sup>4</sup>Lee, pp. 18-19

<sup>5</sup>Reverse the Arms Race Newsletter, 4:4 (September 1983), 5.

<sup>6</sup>Lee, p. 18.

<sup>7</sup>"The Lilly Fund - Project Burning Bush" School of Theology Bulletin - Perspective (May, 1975), 1.

<sup>8</sup>Charles K. Brightbill, The Challenge of Leisure (Englewood Cliffs: Prentice-Hall, 1960), p. 4.

<sup>9</sup>Ibid., p. 5.

<sup>10</sup>Ibid., p. 6.

<sup>11</sup>Ibid., p. 4.

<sup>12</sup>The author is particularly indebted to these two sources: C. Dean Freudenberger, The Gift of Land (Los Angeles: Franciscan Communications, 1981) and Paul McCleary and J. Philip Wogaman, Quality of Life in a Global Society (New York: Friendship Press, 1978)

<sup>13</sup>Freudenberger, p. 2.

<sup>14</sup>Brightbill, p. 8.

<sup>15</sup>George B. Hartzog, Jr., "A Response," in National Parks for the Future (Washington: Conservation Foundation, 1972), pp. 172-173.

<sup>16</sup>Lee, p. 9.

<sup>17</sup>Ibid., pp. 45, 48, 50.

- <sup>18</sup>Ibid., pp. 9-10.
- <sup>19</sup>Ibid.
- <sup>20</sup>Ibid.
- <sup>21</sup>Ibid.
- <sup>22</sup>Ian M. Fraser, Leisure-Tourism: Threat and Promise (Geneva: World Council of Churches, 1970), pp. 5-6.
- <sup>23</sup>Ibid.
- <sup>24</sup>Ibid., p. 7.
- <sup>25</sup>Ibid.
- <sup>26</sup>Harold D. Lehman, In Praise of Leisure (Scottsdale, PA: Herald Press, 1974), p. 157.
- <sup>27</sup>Ibid.
- <sup>28</sup>Ibid., pp. 10-11.
- <sup>29</sup>Ibid., p. 32.
- <sup>30</sup>Roger Callois, Men, Play and Games (Chicago: Free Press of Glencoe, 1961), p. 63.
- <sup>31</sup>Niels-Erik Andeasen, The Christian Use of Time (Nashville: Abingdon Press, 1978), p. 29.
- <sup>32</sup>Ibid., p. 119.
- <sup>33</sup>Ron O'Grady, Tourism in the Third World (Maryknoll, NY: Orbis Books, 1982), pp. vii-ix.
- <sup>34</sup>Ibid., back cover.
- <sup>35</sup>Opinion expressed by Peter F. Drucker in a lecture at the Claremont Graduate School, January 31, 1978.
- <sup>36</sup>It was at this Conference that the author had the privilege of responding to Ron O'Grady's plenary address.

## CHAPTER 2

LEISURE-TOURISM IN AN HISTORICAL AND CONTEMPORARY  
PERSPECTIVEOur Present Historical Setting

What will the next few decades bring as we make our way into the twenty-first century? Some futurists have predicted, understandably, an "age of uncertainty."<sup>1</sup> Others have predicted an emergent, more productive global civilization. While some explicate portents of an Armageddon, almost all are agreed that we are experiencing profound changes within our lives and social fabric.

Some of these changes are subtle and imperceptible; while others are very pronounced and even obtrusive. One of these futurists, Alvin Toffler, suggests that the course of history is like a series of waves breaking on the beach of time. The "first wave" was the agrarian revolution -- the domestication of plants and animals that made for the emergence of communities and cities, indeed, civilization itself. It took a thousand years to play itself out. The "second wave", the Industrial Revolution, has taken a mere three hundred years to run its course. It altered drastically "first wave" civilization and created our now familiar patterns of political nation-states, networks of economies and trade, as well as family and personal relationship systems.

Toffler suggests that "third wave" civilization is presently upon us:

Today history is even more accelerative, and it is likely that the Third Wave will sweep across history and complete itself in a few decades. We who happen to share the planet at this explosive moment will therefore feel the impact of the Third Wave in our own lifetimes.<sup>2</sup>

Everywhere, Toffler points out, we see the familiar patterns and institutions of our personal, social and corporate life disintegrating and breaking around us like a wave breaking upon the beach.

Tearing our families apart, rocking our economy, paralyzing our political systems, shattering our values, (this process) affects everyone challenging all the old power relationships, the privileges and prerogatives of the endangered elites of today, and provides the backdrop against which the key power struggles of tomorrow will be fought.<sup>3</sup>

Indeed, we are in a period of radical change and unprecedented problems facing humanity. Writing on "The Era of Radical Change," Max Ways has noted, "Change has always been a part of the human condition. What is different now is the pace of change, and the prospect that it will come faster, affecting every part of life, including personal values, morality and religion."<sup>4</sup>

The break between the period of rapid change and that of radical change is not sharp; 1950 is an arbitrary starting date. More aspects of life have changed faster until it is no longer appropriate to think of society as mainly fixed or changing slowly, while the tide flows around it.... it is no longer useful to organize discussion or debate around the relation of the new to the old.

We are told that 25% of all the people who ever lived are alive today; that 90% of all the scientists who ever lived are living now; the amount of technical information available doubles every ten years;...

So swift is the acceleration that trying to "make sense" of change will come to be our basic industry.<sup>5</sup>

As change continues to accelerate, troubles of a very deep scope and profound nature are upon us. The age of Enlightenment which has been the cornerstone of our "second wave" civilization is now drawing to a close.

The Great Promise of Unlimited Progress -- the promise of domination of nature, of material abundance, of the greatest happiness for the greatest number, and of unimpeded personal freedom has sustained the hopes and faith of the generations of (Western Civilization) since the beginning of the Industrial Age. (Growing numbers of people are becoming aware that the Industrial Revolution has not fulfilled all of its Great Promise): unrestricted satisfaction of all desires is not conducive to well-being nor is it the way to happiness or even maximum pleasure; the dream of being independent master ended when we became cogs in the bureaucratic machine; economic progress has remained restricted to the rich and the gap between rich and poor countries has ever widened; and, technical progress itself has created ecological dangers and the danger of nuclear war, either or both of which may put an end to all civilization and possibly to all life.<sup>6</sup>

Currently, the world community faces historically unprecedented problems which now impede the development of the quality of life for the vast majority of humanity. As John B. Cobb, Jr. notes:

For some time we have been more or less aware of one or more of these matters. We felt some sadness, even a little anger, but we have accepted them as the price of progress. If the situation ever became really serious, we assure ourselves, our leaders would correct it. It is only recently that we have begun to realize that all these problems are interconnected and cumulative.<sup>7</sup>

We cannot escape these changes in world culture. Moreover, we can no longer ignore the situation of an impoverished humanity and threatened biosphere. The demise

of personal, familial and community life; hunger, malnutrition, and disease; unemployment, economic exploitation and stagflation; extinction of an increasing number of life forms, environmental degradation, and the deterioration of our cities; political oppression and polarization along racial, national, social, and economic lines; and, the rise of international tensions touch upon every facet of our lives.

Perhaps, in analyzing the global context in which we live the analogy of bankruptcy can be illuminative:

In the exact sense of the term, a business which goes bankrupt is not valueless, nor incapable of producing useful products. It still has an inventory of expensive parts, a large capital outlay, a team of trained personnel, a certain reputation, and, usually, until the day bankruptcy is declared, a facade which appears to most to be relatively healthy. The one thing wrong --and the only thing -- is that it is no longer able to accomplish its avowed purpose for existence.<sup>8</sup>

Such an analysis is disconcerting and frightening because one realizes how true it is. However, the characterological structure of our society is not bankrupt because it has run out of things to say or new ground to explore. It is bankrupt solely because by the means currently employed it is incapable of achieving its purposes. The purpose of any civilization is to produce

- adequate resources and livelihood for its people;
- a deeply satisfying spirituality that gives a sense of wholeness and fulfillment in life; and,
- an effective, vibrant "response-ability" among persons and communities in order that we can live together as a whole family of humanity.



Buckminster Fuller recently elaborated upon the choice that is before us:

Humanity is moving ever deeper into crisis -- a crisis without precedent...It is a crisis brought about by cosmic evolution irrevocably intent upon completely transforming omnidisintegrated humanity from a complex of around-the-world, remotely-deployed-from-one-another, differently colored, differently credoed, differently cultured, differently communicating, and differently competing entities into a completely integrated, comprehensively, interconsiderate, harmonious whole. (It is a matter now of converting our high technology into the essence of livingry.) The race is on ... At the present cosmic moment, muscle, cunning, fear, and selfishness are in powerful control of human affairs. While you could be "the straw that breaks the camel's back," compressively you can also be the straw of intellect, initiative, unselfishness, comprehensive integrity, competence and love -- whose ephemerally effective tension saves us.<sup>9</sup>

#### Ways Persons Respond to the Current Global Crisis

Using Fuller's terminology further the issue is, "What self-disciplines will be the 'critical path' that will lead toward a hopeful future characterized by a distinctive quality of life for all humanity?" Presently, civilization is losing ground in its effort to effectively and efficiently produce the three basis necessities of civilization. This current inability can be termed nothing less than a "crisis of productivity."<sup>10</sup>

Persons respond to crisis in different ways. Responses to the "crisis of productivity" can be grouped into four general catagories: narcissisism, ignorance, the "Armageddon syndrome"; and, "the revolutionary premise."

The first response, narcissism, has been pinpointed by physician Aaron Stern:

Man has always fared well when he has been primarily preoccupied with the struggle for survival. But no society has ever survived success...The terminal disease is narcissism. Love of self is an undeniable -- and, in fact, necessary -- force in our makeup, but it must be controlled...The symptoms of that struggle are all too familiar: the pursuit of self-gratification, the love of power, and the worship of the perennially youthful state. And there are the unlooked for results of that struggle, too: mental illness, child abuse, runaway youth, disregard of our elderly, and, most particularly, the rule of violence at every level of our lives...The closer we get to such a narcissistic state, the less able we are to tolerate conflict. We become increasingly unwilling to deny ourselves. We experience less internal pain because of a diminished concern for others. The internal neurotic battleground becomes subordinated to the fight against external restraints...We lose much of our capacity for loving. We seek so much from life that the inevitability of frustration is a constant threat. Our insatiable hungers are so great that the lightest frustration can create the most intense pain, which often leads to depression. To maintain our capacity to love...is the means by which societies survive.<sup>11</sup>

The second response is ignorance. Some persons respond to crisis through either intentionally or unintentionally ignoring the impending situation. These are the persons who "find it difficult to imagine a truly different way of life for themselves, let alone a totally new civilization."<sup>12</sup>

The fact is and simple observation of one's own friends and associates will confirm it -- that even the most educated people today operate on the assumption that society is relatively static. At best, they attempt to plan by making simple straight-line projections of present trends. The result is unreadiness to meet the future when it arrives.<sup>13</sup>

It is often through sophisticated statistics, carefully worked through rationalizations or through unexamined

assumptions and worldviews that many persons ignore the deeper maladies hoping that the future will offer more of the same.

Most Americans still believe that the future can take care of itself, or at any rate that we are not required to do anything to make it easier, less crowded, less full of friction, for our descendants. In other words, we have become a conservative country, despite our world-wide reputation for seeking novelty, in that we are unable to envisage alternative futures for ourselves.<sup>14</sup>

The third way in which persons respond to this crisis is through the "Armageddon syndrome." Severely shaken by the the headlines with crisis coming upon crisis and often nurtured by apocalyptic religion, persons cope with the current situation concluding that "the end is near and there is little we can do." They believe, sometimes with much fervor, that society is destined to self-destruct.

All three of these preceeding responses to crisis generate privatism and passivity on the part of individuals. They lead to a paralysis of will and imagination in the face of opportunity.

A fourth way that people and cultures respond to crisis is through adopting a "revolutionary premise" -- a kind of anticipatory futuring or "hypotheticality." Such a response would be, for instance, to perceive the changes in our society as a "third wave" civilization. Such a stance would mean that almost imperceptibly on the horizon a new "third wave" civilization is just beginning to make its

swell, discern its dimensions and directions and, then, proclaim the inherent possibilities for a hopeful future.

Much in this emerging civilization contradicts the old traditional industrial civilization ...(yet), the Third Wave brings with it a genuinely new way of life. Such a revolutionary premise assumes that the joltings we are now experiencing are not chaotic (changes) or random, but that, in fact, they form a sharp clearly discernible pattern. It assumes, moreover, that these changes are cumulative -- that they add up to a giant transformation in the way we live, work, play and think and that a sane and desirable future is possible. In short, what is happening now is nothing less than a global revolution, a quantum jump in history.<sup>15</sup>

Part of this quantum jump in history is the phenomenon of leisure-tourism. The reasons persons engage in leisure-tourism are related to their responses to this global situation of the "crisis of productivity". Some escape the problems through a narcissistic response ("You only go around once in life, so grab all the gusto you can," is their motto.) For others, leisure-tourism is a way of "getting away from it all" and thereby ignoring, once again, the global crisis. Still for others, leisure-tourism is viewed as a climactic respite before the "final" days. Leisure-tourism contributes to the global crisis if it is a response such as these three.

However, leisure-tourism can become an important ingredient in developing a preferred future if the leisure-tourism experience can inculcate a "revolutionary premise." It must be noted that a leisure-tourism ministry must engage persons "where they are coming from." In other words, an effective leisure-tourism ministry must begin with ways that

involve persons from a response of narcissism, ignorance, or "Armageddon" as well as a "revolutionary premise." In addition, it is necessary to examine the historical roots of leisure in order to discern the rich resources that can contribute to our present day situation and the potential that leisure-tourism has for helping to mitigate the present global crisis of productivity.

### A Brief Survey of the Historical Roots of Leisure In Western Civilization

Since primitive times each period of history has left traces of its culture's leisure. The leisure of dance, storytelling, games, toys, art and religion have been integral parts of almost every civilization. Paintings found in the tombs of the ancient Egyptian pharaohs depict that even early civilizations had time for things beyond a practical usefulness.

The construction of the pyramids and temples in Egypt and Babylonia at a fabulous cost in lives and labor was a means of glorifying the great kings... the nobles paid for the services of multitudes of musicians, singers, and dancers. Weaving of tapestries and clothe, painting, sculpturing, pottery, metal filigree work, and similar arts, were arts carried on for the nobility, to add to his display and thus to his glory (of leisured-life.)

In China in the earlier centuries the rulers and scholars were the leisured ones, and status was associated with classical scholarship. The well-known custom of Chinese scholars of growing fingernails to an astonishing length was as convincing as anything could be that their life was one of intellectual excellence, of contemplation, totally divorced from use of the hands for work.<sup>16</sup>

The early Hebrews contributed important concepts of leisure that have influenced Western civilization through the centuries. For instance, the Hebrew Bible suggests that at least one day of the week should be set aside for rest and patterned after God's creative activity. It was not only for physical restoration, but also for worshiping God and the restoration of meaning in the lives of the

people. For the Hebrews, the Sabbath was an essential component in the ongoing nature of creation. Festivals, pilgrimages, and schooling were important recreative events, too.

The second chapter of Genesis describes how the Lord devoted the seventh day to rest and contemplation of his work as a thing of beauty. The Hebraic-Christian tradition has been built upon this belief, that one day a week must be devoted to rest from work, and this day is spent in worship and appropriate leisure pursuits... In the Garden of Eden, it is related, there were not only trees that would bear good food, but also trees that would be pleasant to see, an aesthetic note of interest.

The Jews were a serious people, whose sabbath was a time for recreation of mind and body, which included bathing and maintenance of cleanliness. School for all children was an important objective and play for them was guided by the scholars, teachers, and rabbis. There were many occasions for dancing, singing, and instrumental music, both on religious and festive occasions. Dancing especially was a highly important and popular activity, both for religious and cultural expression..."Praise the Lord...praise him with timbrel and the dance,' is commanded...'and David danced before the Lord with all his might'."17

The Greeks took leisure seriously and elevated it to a sublime level. Aristotle took the etymological root of "schole" which meant to halt or cease and, hence, to have quiet and peace, and divided life into action and leisure, war and peace. In his Politics he notes that the Spartans remained secure as long as they were at war, but as soon as they obtained peace they collapsed. Even Lycurgus, the great Spartan legislator, was of no avail in stemming their growth of avarice, public corruption, and personal and relational confusion. Sparta's citizenry was unprepared for

its hard-earned leisure and its culture degenerated in the midst of its prosperity.

For Aristotle, however, it was self-evident that the chief end of a person's life (and the life of the state) was peace not war. The good thing about peace was that it allowed for leisure -- the state of being free of the necessity to work. Leisure, in Aristotle's philosophy, was a state of being and was not related to a concept of time.

In Greek there are two common words for labor or work. One is "ponos", which has the connotations of toil in our sense, that is, the sense of fatiguing, sweating, almost painful, manual effort. The other is "ascholia", which is more like our idea of work or occupation in that it has less of the painful physical element. In origin the word really denotes the absence of leisure for its root is schole, before which an a- is placed to signify a want or a lack. It thus means unleisure or the state of being busy or occupied.<sup>18</sup>

Thus, while Aristotle contrasted labor and leisure, by no means was leisure mere passivity. The Greek word "schole" meant spare time, ease as well as a work of leisure or a place where leisure work is done, i.e., a school. Leisure, for the Greeks, was a highly visible kind of activity. In contrast to Sparta, the Greeks thrived upon leisure and developed a magnificent culture imbued with drama, poetry, sports and philosophy. In Ethics, Aristotle says, "While an occupation is an activity pursued for a purpose, the goal of being occupied should only be to attain leisure. Amusements (child's play) and recreation are needed to restore the individual for (his/her) occupation,



but leisure is a state of being in which activity is performed for its own sake or as its own end."<sup>19</sup>

Happiness can appear only in leisure... (and) the capacity to use leisure rightly is the basis of the free man's whole life...

Contemplation, like leisure, or being itself leisure brings felicity. Aristotle in the Ethics contends that happiness extends only so far as contemplation does. Those who can contemplate are the most truly happy. Indeed, happiness must be some form of contemplation. The activity of God, surpassing all others in blessedness, must be contemplative. Those men who most cultivate the mind are most akin to the gods.<sup>20</sup>

The Roman Empire, from the seventh to the first century, grew from a tribal democracy to an exalted empire. Its society evolved from a rural, agricultural one to a large, urbanized one that was highly stratified economically and socially. It consisted of independent farmers, craft guilds and wealthy entrepreneurs as well as a government bureaucracy and an organized military of mercenaries made up largely of poorer citizens. In addition, most of the labor was done by slaves which numbered one for every two or three freemen in Rome.

It was upon such an economic and class system that Roman social and recreational life was based during the empire. The wealthy class valued its leisure, without which liberal education and a cultured life would be impossible. There were many great philosophers, writers, and poets and artists. But the prevalent debauchery of the later rulers and classes, the despotism of and persecution by government, resulted in a stultification and decline of scholarship, philosophy, and literature, which apparently need the wind of freedom to stir them to life.

The wealthy classes might be patrons of the arts; rulers might endow and build great libraries. But more often Roman recreation would take more sensuous forms.<sup>21</sup>

Rome had come of age with spendthrift luxury, avarice, conspicuous consumption, and a frantic lust for wealth and pleasure. The popular leisure pursuits were the daily baths and public games. The games were ostensibly begun as religious celebrations and later their extravagance bankrupted both public and private treasuries. Despite their exalted society the misuse of leisure left an indelible mark upon the civilization and Western history. The vulgarity, inhumanity, debauchery, and the perversion of spirit and morals brought in stoicism, cynicism and a deep despair as well as a boredom that finally rang down the curtain of the empire.

...it was not only greed, corruption, and immorality that helped bring about the downfall of the Roman Empire. The barbarous pastimes, the frenzied profane exhibitions, the boredom and idleness--in short, an incapacity to use leisure constructively--were just as much to blame.<sup>22</sup>

Early in the history of the empire Cicero praised the ideal of the virtuous citizen; in a later period Seneca reflects how leisure has been corrupted into luxury. "Seneca was in some measure the prophet of Roman decline. His stoicism...became the dominant philosophy of critical Rome. His problem was that he had no hope."<sup>23</sup>

This was the scene upon which Christianity came into the world. It came with a message of hope. Many of its ideas and values were reformulated by the confluence of the Grecian culture which gave new meaning not only to life but leisure, too. For example, the Greeks set aside leisure as the highest and most distinguished activity of persons. Leisure was for contemplation which was divine because it

was considered to be an activity like God's. In Christianity, leisure and contemplation take a slightly different turn. Jesus said to his followers:

Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your Heavenly Father feeds them. Are you not of more value than they? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all of his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his Kingdom and his righteousness, and all these things shall be yours as well.<sup>24</sup>

Under the Christian influence leisure becomes more specifically related to seeking religious truth and salvation. Jesus' sayings turned a person's efforts from merely work to the hope of anticipating the coming of God's Kingdom. This anticipation and participation in God's Kingdom was realized through an integration of work and contemplation through being in service to God. The early Church, however, separated work and contemplation once again.

For the patristic age the end was salvation, the other life. The first thing was to save one's soul, to bring it closer to God. Work in a sense was something one did in this free time. Any activities other than those bearing on salvation were strictly speaking not essential.<sup>25</sup>

When the Kingdom did not appear as the early Church had expected then work and leisure became organized and specialized. During these Middle Ages there were four main

elements of the class system: the feudal serf, the burghers (or bourgeoisie) who were the merchants and craftsmen, the clergy, and finally, the nobility. Leisure was considered to be a luxury confined to the latter two classes. Everyone else had to look beyond this life for their rest and salvation.

The recreation of the medieval nobility included the traditional activities of a predatory leisure class--the hunting, riding, and play at combat...The early training of the nobleman's son involved learning the arts of chivalry, athletic skills as well as familiarity with the games of chess and backgammon, and playing the harp or lute. There developed during this period a folk poetry and balladry, presented sometimes in the formal Latin of the religious orders but more often in the vernacular and folk tongues of the people. Troubadours (and dancers performed songs and stories) at banquets, festivals, or castle gatherings. The Meistersingers formed a German guild of trained singers in medieval times and sang for festivals in the market places and in the feudal courts. A free and secular music thus was maintained outside the staid and stately church.<sup>26</sup>

It was during these Middle Ages that leisure, as the act of contemplation, was picked up by the monks.

The order in monasteries reflected a growing Christian doctrine, particularly among the Benedictines. A hierarchy existed, however, that differed little from the ancient world's. The monks though sometimes of noble station, worked with their hands. Manual work went to the lay brothers, who were prohibited from spiritual work. Intellectual and artistic activity such as reading or illustrating manuscripts was most honored outside the monastery. It was greatly honored within the walls too, but high above it came pure contemplation, meditation on the divine.<sup>27</sup>

Religious activity stands above secular activity and contemplation crowns a person's highest faculty, the power to know the truth. (A person's) "ultimate aim is to contemplate God face to face, an act that would give (him

/her) perfect happiness. A (person) contemplates because (he/she) loves the truth and wishes to know and understand it."<sup>28</sup> Thomas Aquinas summed up the scheme of things in his Summa Theologica by stating that work was a necessary part of life. But having achieved the necessities of life, people were under no obligation to toil. "Material work confines the worker to a small piece of the world. Contemplation -- not all have the gift, of course -- enables a person to see the divinity in the cosmos."<sup>29</sup>

At this point in history, one notes an evolution in the concept of leisure. Leisure now provided the opportunity for an emergent self-criticism.

The growing demand of urban groups in the medieval period for independence from ecclesiastical interference in the town's life was expressed in their cultural life. A growing literature became available (which) permitted writers other than the clergy to find an audience, and other than religious themes to be developed. The church (had) used liturgical drama as a means of popularizing religious themes. Now the urban theater guilds grew up, popularizing the scriptures and other stories...Some groups, called "Fools' Companies," played comedy that was satirical and sharply critical of the church. The famous Feast of Fools, a New Year revel, was used for this purpose throughout Europe... The Feast of Fools helped to break the spell of religious ritual. The crude pantomime in the streets seemed closer to the people, something they could seize and use for their own ends. Not since the Greek satirical comedy had drama been used so boldly for mass entertainment.<sup>30</sup>

Whereas Jesus had interrelated leisure with work and service to God, by the conclusion of the Middle Ages these aspects of leisure were becoming separate activities and confined to a particular class and order within the populace: work was confined to the serfdom and to the lay

brothers of the monastery; leisure was relegated to the clergy and nobility; and, contemplation became the sole possession of an elite clergy. While all of these activities were considered to be generally in the service of God, contemplation was considered to be the finest service. Now that schema was beginning to be challenged.

It is not surprising then that the Renaissance emphasized more time for learning and contemplation. Persons urgently wanted to know about God's creation. There was a new configuration and emphasis upon the interrelationship of leisure, work and contemplation.

The Renaissance by the fifteenth century was ready to turn these ideas into mature doctrine...Thomas Aquinas had held that work on materials limited one's view. The Florentines, specially Marsilio Ficino, Alberti, Cellini, along with their close neighbor Leonardo and the southerner Giordano Bruno, express a diverse sentiment. The world exists to be transformed. Man's greatness, his divinity, lies not in his capacity for contemplation, but in his ability to subdue nature and bend her to his will.<sup>31</sup>

Service to God became this subduing of nature and transforming the world. The Kingdom of God was no longer awaited. Increasing numbers of persons began to marvel, transform and contemplate (learn about) creation. Yet, the classic notion that the many work and a few have leisure persisted.

Interestingly, a decisive break appeared in this evolution of leisure. The Reformation emphasized spiritual dedication and championed work to such an extent that mere personal enjoyment was disparaged and considered

"unproductive." In addition, utopian philosophy made its appearance.

The Renaissance was showing more progress each day in taming shrewish nature and changing her into a compliant beauty. A chancellor of Henry VIII's takes a step. He creates a land, Utopia, where no one works more than six hours a day. The shorter work week has arrived. But there is a catch. All must work. And take turns at all kinds of work, and do work both of the head and of the hand.<sup>32</sup>

Underlying these latter developments was the religious philosophy of the Reformation. The Reformation played an important role in freeing the rising middle class of suppressed workers and peasants. Life, leisure and the pursuit of happiness was meant for all. However, with Calvinism there was a severe austerity placed upon social and private life.

"Purity of conduct" was insisted upon, which meant the forbidding of gambling, card playing, dancing, wearing of finery, singing of gay songs, feasting, drinking and the like. There were to be no more festivals, no more theaters, no more ribaldry, no more light and disrespectful poetry or display. Works of art and musical instruments were removed from the churches. The folk festivals and drama were discouraged or banned...The Protestants, abolished most of the special holidays, repudiating the veneration of saints in whose honor the holidays had been celebrated for centuries, and because they begrudged the economic losses resulting from idleness on so many days.<sup>33</sup>

Adam Smith in his book, The Wealth of Nations, picked up on these themes and advanced the thesis that persons are truly productive if they take raw material and make it into something useful for humanity. Such work is the beginning of wealth -- and, concomitantly, work becomes elevated to the supreme good.

With the growth of capitalism there appeared a new and condemnatory attitude. The Puritan emphasis on the moral duty of continuous industry reflected the needs of a mercantilistic and later of an industrial economy. The further disparagements of arts and amusements presented the reaction of the vigorous rising bourgeois class.<sup>34</sup>

The Industrial Revolution brought to light a major tension that was developing between leisure and work. It had been held by the ancient world up through the Middle Ages that leisure was the chief end of a person's life. Now work was considered to be the highest good.

The Industrial Revolution...with its replacement of man's hands with machines, was the earliest massive advancement in bringing the full impact of a growing leisure upon the culture. It brought more time away from daily toil and more of the world's goods and luxuries. But it also brought with it more problems. It changed living conditions and (left) its mark upon the individual and his perspective.<sup>35</sup>

The Industrial Revolution produced two outcomes. First, as previously mentioned, a growing tension of what was to be the chief end of a person's life and highest good. Second, "happiness" began to mean a sufficiency of material things and leisure time to enjoy oneself.

During this time great corporations grew up, financial institutions were established, capitalism, competition and imperialism were dominant influences. Parallel to these developments were political changes: the quest for democratic government as well as revolution and class struggle provided an opportunity for all persons to actively improve their conditions to enjoy life. In addition, the scientific fields were making great strides.



The arts and philosophy also made similar progress. Music, popular pageants, opera, symphonies, and folk music, literature, drama, and dance became favorite leisure pursuits of all classes. Education and recreation took on new dimensions. Rousseau lifted up the classic notion of "scholē" and fought for the right of all children to learn through joyful and playful experiences. In 1896, the Olympic Games were reconstituted and philosophers of the period focused new attention on theories of play and recreation.

There was emerging a more democratic point of view, which held that the welfare of all the people was the responsibility of the state, and that each individual had the right to share in the benefits of an expanding economy...the industrial revolution and capitalism on the one hand created new problems of city crowding, poverty, and the wear and tear of industrial labor. On the other hand, a tremendously greater wealth could be produced and, potentially, shared by all, and a much greater leisure could be provided by the productivity of the machine. The contradiction between the promise of comfort and leisure and the stark reality of discomfort, poverty, and dreary labor became clearer...Much of the turmoil and instability of these centuries was the result of efforts by the masses to seize a larger share of all those things that meant a good life.<sup>36</sup>

The early history of the American people is marked on one side by the impediments of a Puritanical heritage to be a hard-working people and torn on the other side by a desire to be a hard-playing people.

The demand of pastors, priests, princes, landlords, and employers that life be devoted mainly to serious work and serious worship was resisted by the peasants and townsfolk who defended and perpetuated their right to some leisure time for folk festivals, laughter, and communal pleasures. The puritan philosophy of play, which is, in essence, anti-play,

and which has had a profound effect in American society up to today, should be understood as having had considerable influence since its inception. But it in no way destroyed the underlying pleasure-loving philosophy of the common people. This philosophy in which man found the elements of a happy and pleasing existence. They showed that even the lowly would fight for the right to enjoy life.<sup>37</sup>

From the earliest European settlement (and even Native American tribal communities) to the twentieth century there was an ever-growing desire for play that could compensate for the intensity of life and work. Song, dance, storytelling, athletic pursuits, art, literature, holidays etc. were familiar leisure pursuits.

In the early 1600's settlers of the North American continent endured a hard life to establish colonies and there was not much time for loafing, the genteel life or playing. The religious ideals of capitalism and puritanism were well suited to such a demand. Nevertheless, the new feeling of freedom in the "new world" influenced many to enjoy the freedom of leisure:

At Merry Mount, near Plymouth colony, a few adventurers and servants started a settlement separate from that of the Pilgrims, traded profitably with the Indians, and enjoyed such revelry and good times that they shocked the Puritan fathers into repressive action. When these carefree settlers set up the traditional English Maypole and undertook to be gay with wine and dancing, the Governor of the Massachusetts Bay Colony ordered the Maypole cut down and threatened dire punishment for anyone spending his time idly or unprofitably. Laws were passed banning cards and games and such vices as tobacco smoking in public or other than at mealtime. Sunday was no day for frivolity; it was to be spent in worship and pious reflection, even by children.<sup>38</sup>

Gradually with colonial life and commerce prospering, colonial leisure activities prospered as well.

When the new government was established freedom had a new ring. Without any long established national or class traditions a vigorous, indigenous democracy began to develop. Economic, geographic, political and social factors were highly influential in the development of leisure customs.

In the west, the frontiersmen moved restlessly onward, unceasingly, for decades. The frontiersman's recreation was a treasured period in a life of very hard work, and when the religious circuit riders' camp meetings or revivals, or the barbecues, log-rollings, or other occasions, came along they were celebrated mightily and with gusto, with raw whiskey, shooting matches, hunting expeditions, horse racing, feats of strength and agility, and rough-and-tumble wrestling that was really rough.<sup>39</sup>

During the nineteenth century, urban civilization, American capitalism and trade unionism brought three important gains for the general working populace: 1) increased leisure time gained by shorter work days and eventually work weeks; 2) increased wages which allowed for discretionary income; and, 3) better working conditions that enabled persons to have better health and welfare to enjoy life. Leisure pursuits for the urban American ranged from the cheap, commercialized forms of entertainment such as dance halls, shooting galleries and saloons to fraternal organizations, women's guilds, museums, the fine arts and symphonic organizations as well as a host of church social functions, annual fairs and circuses, and holiday celebrations.

Leisure in America in the nineteenth century provided the incentive for the development of indigeneous literature and music and a complex of parallel movements such as parks and playgrounds, kindergartens, youth agencies, settlement houses and sporting events. The Young Men's Christian Association was founded in 1851 stressing religious fellowship and recreational activities. The first Young Women's Christian Association was established in 1866 in Boston, Massachusetts which included education, job training and placement, housing, religious activities and wholesome recreational and cultural activities. New York City developed the first public park in the 1850's. In 1885 the Parmenter Street Chapel in Boston arranged a pile of sand to be placed in its yard for children to play during the summer. In the nineteenth century the playground movement and outdoor recreation really began to get underway. It is noteworthy that it was in this same century that the "national park idea" was established, too.

Recreation in early United States history was influenced by conflict between puritanism and the indigenous pioneer concept of democratic recreational freedom. The result was culturally unsophisticated, informal recreation, ranging from genteel pursuits of the rural and urban wealthy to rustic community activities of rural and pioneer folk and weekend commercial amusements of urban working classes....(then) the twentieth century saw the United States developing a remarkably productive economy, emerging as a dominant world power, surviving economic and war crises and reacting to profound and rapid changes occurring throughout the world. In America, there came a new leisure, rapid expansion and changes in recreation, mass communication and entertainment media, vastly increased transportation and travel,

fadism, and great expansion of organized recreation by public, voluntary, and commercial organizations.<sup>40</sup>

The UNESCO Universal Declaration of Human Rights attempted to balance the tension that developed concerning the chief end of a person's life and the highest good, stating that everyone has a right to work...and a right to leisure. The Declaration reflects the fundamental place that leisure has had in the development of a better society.

In the past, there was a small leisure class and a larger working class. The leisure class enjoyed advantages for which there was no basis in social justice; this necessarily made it oppressive, limited its sympathies, and caused it to invent theories by which to justify its privileges. These facts greatly diminished its excellence, but in spite of this drawback it contributed nearly the whole of what we call civilization. It cultivated the arts and discovered the sciences; it wrote the books, invented the philosophies, and refined social relations. Even the liberation of the oppressed has usually been inaugurated from above. Without the leisure class, mankind would never have emerged from barbarism.<sup>41</sup>

But how leisure can develop a better society as we move into the twenty-first century when progress in the recent past seems to be so much the result of hard work is still dimly perceived. This project advances the thesis that the wise use of leisure-tourism constitutes the reintegration of leisure, work, contemplation and service to God. The historical roots of the concept of leisure have great potential for articulating how leisure-tourism can mitigate global crisis and contribute to the development of a preferred future for all humanity. This enterprise will be taken up in the subsequent chapters after a closer

examination is made of the current trends and factors of leisure.

### Current Trends and Factors of Leisure

Part of the quantum leap in history that is now taking place is the leisure phenomenon. "Next to the abundance of things," writes Robert Lee, "the most significant characteristic of the American scene is the abundance of free time."<sup>42</sup> Part of this quantum leap of leisure is reflected in the growing numbers of persons who do not know what to do with their leisure.

You'd never guess to look at her that Mildred Norman had always wanted to go backpacking. Until recently, the wispy, 52-year-old grand-mother confined herself to crocheting, reading and visiting relatives.

But one day those activities no longer satisfied Mildred. So she went to Dr. Scout Lee Gunn, a leisure counselor at the University of Illinois, for psychological advice on how to get more pleasure from her life.

Hiring someone to find fun for you sounds like a far-out idea, but all over the U.S. leisure counseling is catching on.

Dean Anthony Mobley of Indiana University, president of the National Recreation and Parks Association, says Americans "have more leisure, more money and more opportunities to spend both than ever in history. But they are so overwhelmed by the work ethic that they don't know how to handle it."

Dr. Chester McDowell of Leisure Lifestyle consultants, Eugene, Ore., notes that Americans are confused by today's smorgasbord of leisure choices.<sup>43</sup>

It would be short-sighted to try to understand this leisure phenomenon only in terms of free time as opposed to work.

Some of the criticisms of the way leisure is (understood) in America revolve about these polar (conceptualizations): labor/leisure, active/passive, participant/spectator, solitary/social, indoor/outdoor, in-the-home/outside-the-home, sedentary/on-the-feet.<sup>44</sup>

The contemporary phenomenon of leisure needs to be understood beyond these traditional polarities. The extensiveness of the leisure phenomenon and the pattern of its activities vary considerably according to context, content, time and sequence among different cultural, socio-economical, geographical, demographical, sociological, psychological and religious groups.

The leisure phenomenon is perceived differently in different cultural settings. Cultures with an abundance of time are found to be among the poorest countries in the world. A team of anthropologists under the direction of Margaret Mead noted what enormous differences existed between Burma and the Spanish-American subculture in the United States, on the one hand, and the rich, developed countries on the other hand. "Differences between the two poor cultures with respect to time concepts appear to be small."<sup>45</sup>

Edward T. Hall has made the same sort of observations in his book The Silent Language: "[With] the people of the Middle East ... it is pointless to make an appointment too far in advance, because the informal structure of their time system places everything beyond a week into a single category of 'future', in which plans tend to 'slip off their minds'."<sup>46</sup>

Paul Bohannan corroborated these findings when he studied the native peoples of Nigeria, noting that the Tiv people do not really measure time. Instead of a

chronological system, they measure time on the basis of a natural phenomenon or social event. This way of measuring time has an important correlation to income level. Their level of income is extremely low and time is not scarce.

In a different way, societies of Sweden, Greece, and Japan perceive of the concept of time with different meaning and cultural perspective.

Cultures with an adequate supply of time occupy a middle (economic) position. A process of economic growth has started, and the level of incomes has been doubled or tripled. The pace of life has, therefore, increased, but it has not yet become hectic. The long stretches of economic free time have all disappeared. Certain slacks in the use of time remain, however. Methods of measuring time have been improved, but the clock is not yet a tyrant. There is also a certain, but not yet detailed, planning of the use of time.<sup>47</sup>

In the developed First World countries there seems to be a "time famine."

Walter Kerr has expressed his surprise at the increasing tempo of life as follows: "Isn't it odd that a century which should, by all rights, be the most leisurely in all history is also known to be, and condemned for being, the fastest?"

What has happened is that in the rich countries all slacks in the use of time have been eliminated, so far as is humanly possible.<sup>48</sup>

The "scarcity" of time impacts work and leisure patterns. Seeley, et.al. conducted an intensive study of life in a wealthy Canadian suburb:

In Crestwood Heights time seems almost the paramount dimension of existence...An urban population with its ramifying inter-dependencies is almost compelled to adopt synchronized schedules...His wife has her own activities outside the home which are carefully scheduled...The children have their school...the resultant schedules are so demanding...The activity promoted by the institution [church, bookclub, and the like] is regulated by the clock, and the schedule of one



institution, unless it is definitely raiding the time and clientele of the other, must be fitted to the schedule of others within an inevitably tight competition for time...The phenomenon which the Crestwooder calls 'pressure' is caused by this concentration of demands into limited units of time.<sup>49</sup>

It is interesting to observe that people in the First World countries are dominated by their "scarcity of time." It is a particular irony of the Industrial Revolution that the persons who have more leisure time are the ones who are pressured for time and are working more. Linder convincingly observes that men and women are less free of the constraints of time than before the Industrial Revolution. Now they spend more working hours to make more money to buy more goods. As George Woodcock has pointed out, "this tyranny (of living under the clock) has developed, step by step, with our successful revolution against the dictatorship of material poverty."<sup>50</sup>

The technological and economical conditions produced by the Industrial Revolution have influenced considerably the patterns of leisure in the First World countries today.

Technological changes in the areas of transportation, communication, and travel have particular significance for leisure. The rapidity of travel, the increase in roads and travel facilities by air, water, rail and highway have influenced people's leisure habits greatly...The American people have flooded into the areas of recreational travel, swamping many resources once thought adequate. The development of communication and transportation also has been a powerful force in the development of economic characteristics leading to the modern urban metropolis, whose explosive character has profound implications for recreation. American society faces the dilemma of whether to increase work schedules in order to further increase production of material goods or to increase leisure time in order to allow the population to enjoy more leisure values.<sup>51</sup>

Just as the amount of leisure time is on the increase and varies widely, expenditures for specific leisure pursuits also are on the increase and pose significant challenges for society.

Modern automated technology has made possible great increases in economic production and income, in man-hour productivity, in amounts of free time, and particularly in the production of leisure-time goods. Production of recreation goods and services is increasing greatly, with the recreation industry becoming a significant sector of the economy. (Yet,) a major problem of public policy in America arises in determining how a sound and growing economy with greatly increased income and leisure opportunities can provide larger groups with more leisure time and more discretionary income, and can invest sufficiently large sums to guarantee health, education, and welfare for all.<sup>52</sup>

In recent years this sharp increase of what economists call "discretionary income", that income available after meeting the costs of daily living, will change the nature of our American society. It is predicted that "income changes by 2000 will probably result in 1) more people having more disposable income, 2) more people traveling more widely at home and abroad, 3) more free time, and 4) intensification of advertising pressures."<sup>53</sup>

If the impossible had happened at any time in post-war years and the country somehow reverted to puritan concepts of the evil inherent in all amusements, the economic results would have been disastrous. Millions upon millions of people would have been promptly thrown out of work. No automobile pleasure touring, no radio or television, no moving pictures, no professional sports--the country could not have survived! Even the revival of the old puritan Sabbath, with effective blue laws forbidding all Sunday amusements, would have had incalculable economic repercussions. Play had to be considered a virtue for the sake of the nation's prosperity.<sup>54</sup>

Table One<sup>55</sup>

## National Expenditure for Recreation in the United States:

1909-1950

Year	Total in Millions of Dollars	Percentage of Total
1909	1,081	3.6
1919	2,517	4.0
1929	4,327	5.5
1933	2,199	4.7
1937	3,374	5.0
1941	4,225	5.1
1945	6,314	5.1
1949	10,269	5.7
1950	11,290	5.8

Table Two 56

National Expenditure for Various Consumption Items  
United States: 1909-1950

Item	Percentage of Expenditure 1909	Percentage of Expenditure 1950	Difference
Food	34.4	33.8	-0.6
Clothing	14.3	11.8	-2.6
Personal care	0.9	1.2	+0.3
Housing	19.1	10.3	-8.8
Household operation	14.1	13.7	-1.4
Medical, death expenses	3.2	4.9	+1.7
Personal business	1.1	4.4	+3.3
Transportation	5.2	11.7	+6.5
Private education and research	0.6	0.9	+0.3
Religious and welfare activities	2.9	0.9	-2.0
Foreign travel and remittance	0.4	1.0	+0.6

"As the total amount of leisure increases, the proportion spent on eating, sports, radio, and motoring tend to increase. The proportion spent on public entertainment tends to remain constant or to fluctuate irregularly."<sup>57</sup> In addition, for "the less privileged groups relatively new to leisure the zest for possessions retains something of its pristine energy."<sup>58</sup> Currently, it is estimated that Americans spend more than \$50 billion a year on "recreation" (not including travel).<sup>59</sup> One point should be noted, however, with the increase of leisure and discretionary income, it is no longer so easy to regard progress simply in terms of "more": more money, more free time, more things. Now there is a search for something more real for the basis of life.

Besides cultural and economic factors geographical factors also impact the patterns of leisure.

In this country geographical factors encouraged our evolution from a frontier into an agricultural nation, and then into an industrial giant with roots deep in a rich and fertile agricultural economy. Their relationship to and effect on one's leisure and recreation can be demonstrated through the mental images conjured up by the following words: hunting, fishing, camping, waterskiing, swimming, boating, skiing, football in the fall, symphonies under the stars; Sun Valley, Grand Canyon, Sequoia, Miami Beach, Palm Springs. Each of these reflects the impact of geographical factors and the way they influence nearly every phase of community life...Leisure and recreation must be (also) added to the list of factors creating new urban areas, resort centers (e.g., Las Vegas being a prime example.)<sup>60</sup>

Population changes have been influential forces in relationship to the leisure phenomenon. For instance, population increases have transformed American communities

into highly developed urban areas and have brought increasing pressure on outdoor recreation resources and lands.

From 1650 to approximately 1915, the average increase in population represented a worldwide increase of about 0.5 per cent per year, which may not appear to be an important increase; but at this rate, by the year 2000 there will be approximately 120 people for every square mile of land surface of the earth, and the rural community will probably have passed from existence....In Europe, the increase is 1.2 per cent per year; in North America, 1.7 per cent; in Asia, 2.4 per cent per year; and in South America, 3.4 per cent per year. As Douglass points out, by the year 2000 the world population will exceed six billion human beings; four out of five will be inhabitants of Asia, Latin America, and Africa, and Africans will outnumber Americans almost two to one. The implications for social planning and the development and use of the world's natural resources are apparent.

In the United States...we are becoming more and more an urbanized society. In 1960, for the first time in American history fewer than one person in ten in the United States was a farmer...twenty-seven cities were added to the list of cities (approximately 130) in the United States with populations of 100,000 or more.<sup>61</sup>

Related to the increase in population are the larger numbers of the different categories of leisurites. Some of these are an increasing number of children and teenagers, housewives, sinecurists, "weekenders," the displaced, unemployed, and ethnic minorities.

Weekends have become the focus of much of the increase in leisure. "Weekenders" while found in every state are primarily metropolitans, and middle class; "high school and college youngsters are weekenders in training." "The weekend seems to bring the days of both young and old, men and women, to a more similar pattern."<sup>62</sup> Even with the increase in the number of three-day holidays, in a typical

two-day weekend, "the average man (in the United States) has 5.5 hours of leisure on Saturday and 7.9 on Sunday. The average woman has 5.3 hours of leisure on Saturday and 7.1 on Sunday."<sup>63</sup>

One very visible impact has been the increase of persons over the age of 55. William Ewald has predicted that by "2000 A.D. there will be 50,000,000 people over fifty-five in retirement who will be the proving ground for the greatest shift we have yet to take as humans -- from life centered on work to living centered on leisure."<sup>64</sup>

The trends in leisure not only affect and are effected by persons in the retirement age group, but also persons in the labor force.

Along with family life, work and leisure always compete for people's time and allegiance. One or the other is usually the center of gravity; rarely does the individual strike an equal balance among all three. For the New Breed, family and work have grown less important and leisure more important.

This is not a purely American phenomenon. A recent study in Sweden produced a striking set of findings. When Swedish men, 18 to 55 years of age, were asked way back in 1955, "What gives your life the most meaning - your family, your work, or your leisure?," only 13 percent answered "leisure," 33 percent "work," and 45 percent their "family." In 1977, when the same question was asked of a new cross-section of Swedish men, the proportion of men naming work as the main source of meaning in life had been cut in half - from 33 percent to 17 percent. The position of family life had also eroded slightly - 45 percent to 41 percent. But dedication to leisure had more than doubled - from 13 percent to 27 percent!<sup>65</sup>

One area that has received much attention in terms of the leisure phenomenon is the family. The emerging equalitarian concept of marriage and the changes in

traditional family relationships have influenced the patterns of leisure for many Americans. For many urban families leisure and recreation patterns represent a grim view:

It is undeniable that some modern urban commercial recreation lends itself to a pattern of individual family members recreating by themselves. Many public and voluntary agencies' programs are designed in this way also. The movies are passive and likely to have little effect in bringing a family together. Taverns and bars, favorite recreation places for adults, usually and properly are barred to children. Were they not, they could still hardly be recommended as family recreation centers. Television has tended to keep family members home more than before, but it does not stimulate active family playfulness together. Drinking in the home often is not a source of unity but of disunity, embarrassment, tension, and argument. The picture could be enlarged.<sup>66</sup>

But there is a positive force, too:

The home was one of the first institutions around which play and recreation activities were organized. It is still the center of much enjoyment, and many hours of leisure are spent at home. Spontaneous play, whether in the home or outside, is one of the easiest forms of social intercourse. Through genuine and wholehearted participation in home play activities, parents and children come to know each other better and lay a foundation for a happy relationship, which is the greatest protection against future stress.<sup>67</sup>

For the family, as a whole, the greatest increase in leisure time has occurred in activities such as holiday trips, weekend or evening outings, television programs, listening to music and participation in clubs.

Age-level also influences leisure patterns. Lundberg, Komarovsky and McNerny studied the leisure patterns of high school students and noted that while



"adults show a tendency to give a more sophisticated rationalization of their enjoyments," the thrill of a new experience, congenial companionship, cooperative activity, a departure from every-day routine, living out dreams of future careers, release from customary norms of conduct and even a suggestion of physical danger are important factors for a "good time."<sup>68</sup>

Table III-Place, Companionship, and Activities on Occasions Considered a "Good Time" by High School Students<sup>69</sup>

	Male	Female
Number of Cases	318	478
Place	Percent	Percent
Home	5	17
Elsewhere	95	83
Companionship		
Alone	1	1
Couple	5	3
Small group (3 to 10)	59	55
Large group (more than 10)	31	34
Activities		
Sports	73	55
Outings	26	26
Party	3	18
Excursion	9	9
Theater	9	8
Reading	2	3
Dancing	7	19
Amusements (Recreation parks)	8	12
Music	2	5
Driving	2	8

The leisure activities of young people show irregular patterns between social classes, perhaps, suggesting the influence of peer groups as well as the availability of certain leisure activities viz. socio-economic standing.<sup>70</sup>

One other dimension of the leisure phenomenon should be noted before turning to the specific phenomenon of leisure-tourism. Leisure preferences are directly related (more importantly than one's job) to one's self-concept. For instance:

1. Those who are people-oriented are most in need of activities in which consensus dominates, i.e., those who are people-oriented will seek out leisure of sociability and association.
2. Those who are object-oriented are most in need of and will most likely choose leisure activities in which hierarchy and exclusiveness dominate, that is, game and association.
3. Those who are expressive-oriented are most in need of and will most likely choose leisure activities in which knowledge dominates, e.g., art.<sup>71</sup>

It has already been alluded throughout this brief survey of recent trends in leisure that a significant aspect in each of the trends has been the leisure-tourism phenomenon.

A national time budget, developed by Marion Clawson, which is an analysis of major categories of total time utilization by the entire nation, indicates that leisure hours will probably increase from approximately 34 per cent of total available time. More significant are the prospective changes in different types of leisure: (1) retired leisure will double, (2) vacation leisure will increase fivefold, (3) week-end leisure will rise, and (4) daily leisure will become a smaller fraction of total leisure time. These changes in leisure-time

availability will create new demands for goods and services with major economic and social impact.<sup>72</sup>

In a recent news magazine survey these findings were corroborated. It indicated that the most important trends in leisure activity are television and travel.<sup>73</sup> At first they seem to be complete opposites. "Both experiences are built around a relationship to the world. In one case the world comes to us...the meaning of travel is that now we go to the world."<sup>74</sup> These trends in leisure will have direct bearing on what experiences and ministries can be effective in contributing to the wise use of leisure-tourism particularly in relating persons to the deeper dimensions of life and the world in which we live.

#### The Current Scene of Leisure-Tourism

Persons are now using their leisure-time not only to enjoy themselves, but, as the recent trends indicate, to relate to the world in which they live. The statistics of leisure-tourism read like fiction. Currently, "tourism outstrips oil as the major industry of the world; it employs more people than any other industry. Americans spend more on their leisure than they do on defense."<sup>75</sup> "The stunning growth of international tourism (alone) in recent years has made it the largest single item of world trade, with budgets running into billions of dollars."<sup>76</sup>

In 1979 more than 30,778 persons traveled from one country to another every hour of every day as tourists. The number of domestic travelers is quadruple that figure. In 1983, 743 million people flew from one point in the world to another aboard the planes of 331 scheduled airlines. TIME magazine ran a cover story in 1983 about the "bonanza" in tourism:

Some 4.2 million U.S. visitors are expected in Europe this year, and that's a record...Lines have never been so long at U.S. passport offices. Between January and May, Americans picked up 2,021,007 passports, a 26% increase over the same period a year ago...with their telexed down...Americans today are only a part of the tourist mass. As Atlanta travel agent Phil Osborne puts it, "The whole planet earth is traveling." Ten times as many Germans as Americans visit Italy each year; as many vacationers on the continent come from tight little Britain as from the entire U.S....Europe, of course, is not the only beneficiary...Mexico is still attracting record numbers of tourists at resorts from Cancun to Acapulco...One of the top tourist attractions this summer is Jamaica. Israel, with diversified activities ranging from innertubing, to skindiving, expects more than 300,000 American vacationers, of whom only 50% are Jewish. India is cashing in on its recent film fame...Australia and New Zealand are enjoying a tourist boom...Luxury liners expect to draw 15% more passengers than last year, and boast that 40% of the Love Boat crowd now-adays is under 34. There is an ever wider choice of far-out adventure vacations: treking in the Himalayas, gorilla watching in Rwanda, bicycling through the People's Republic of China...Major religious celebrations this year include the Vatican's Holy Year of Redemption, which extends through next Easter, and Martin Luther's 500th birthday...Music tours are among this year's biggest attractions...Earthwatch, a nonprofit scientific research organization based in Belmont, Mass., will send 625 vacationers on expeditions that include a probe of 90-gun H.N.S. "Coronation" which sank off Plymouth in 1697.<sup>77</sup>

In the author's home state of California the California Office of Tourism reported:

Each year California has 115 million people traveling around the state (not counting commuters). An estimated 4.6 million of them are from other countries. Of the 110.4 million American tourists, 74% are from within this state.<sup>78</sup>

One aspect of the leisure-tourism phenomenon that is the focus of this project is the national park experience which is commonly categorized as outdoor recreation.

The first half of the twentieth century produced the public recreation establishment. The line of heritage moves directly from the Boston sand lot through the Playground Association of America to the National Recreation Association and the American Recreation Society. From among the career service engaged in public recreation, there developed a professional awareness and a profession. Two dates may be taken as indicating the coming of age of public recreation. In 1945 North Carolina established the first state authority to be equipped with appropriate funds and machinery to counsel the development of community recreation; in 1961 Philadelphia became the first major city to implement a comprehensive plan for city-wide development of recreation facilities with cost schedules.<sup>79</sup>

The tempo of growth in the field of leisure, tourism and recreation in the 1960s was underscored with the creation of the Outdoor Recreation Resources Review Commission. State and municipal governments embarked upon long-range programs aimed at the development of outdoor recreational opportunities.

By the year 2000, there will be ten times the demand for outdoor recreation in the United States as there is now. Assuming the land were available, we would need approximately 5.25 million acres of municipal parks and 50 to 75 million more acres of state parks. And what of the national parks? Even today, some of our national parks and forests, as well as our state parks, have ten times the attendance they had thirty or forty years ago. Someday visits to our national parks and forests may have to be rationed.<sup>80</sup>

In the years immediately following World War II as free time quite literally became the heart of America's experience, the national parks became the focus of America's newly found leisure, tourism and recreation. Since their inception in 1872 with the founding of Yellowstone National Park, the national parks have, indeed, been America's playgrounds. The burgeoning visitation (annual visitation now exceeds 300 million visits) is a witness that leisure-tourism is now a way of life for many persons.

Leisure-tourism is big business, too. In more than half the states it is one of the largest sources of revenue for state and local governments.

The state governments, are solidly committed to more and more tourism as a source of public revenue. It is, after all, a \$23 billion annual business. Tourist money helps to ease the politically grim prospect of piling taxes higher on resistant voters within the given state. Tourist promotion is also solidly backed by the vocal spokesmen of small business - motels, filling stations, restaurants, and the like. These (promotions) are added to those exerted by professional outdoor recreationists and national politicians - even though the values expressed may differ.<sup>81</sup>

Moreover, the production of and consumption of leisure and leisure-tourism goods has grown to immense proportions of the economy. The amount of money that the average American spends on commercial recreation is enormous.

"The leisure market," commented Fortune, "may become the dynamic component of the whole economy." And the writer of Life's article declared that it was the growth of leisure time which "has kept the American economy strong and growing."<sup>82</sup>

"In 1935 it was conservatively estimated...that the American people were spending something like eight percent of their entire income on recreation -- a total of \$4 billion."<sup>83</sup> While vacation travel was greatly expanded through automobile touring, in 1976 it was estimated that Americans spent about \$50 billion annually on recreation not including travel.<sup>84</sup>

Whole new industries have developed to provide the products and services for leisure-tourism. As Meyer and Brightbill summarize the economic impact:

Literally thousands of business enterprises in scores of states flourish and grow as a direct result of the tourist industry. Hundreds of thousands of jobs are made possible by it. A large portion of the money which is spent goes for meals, lodgings, and refreshments. Millions are spent on gasoline and oil, rail, plane, bus, and steamship fares ...stores benefit as do the dealers who outfit the tourist before he even starts on a vacation.<sup>85</sup>

Total expenditures of money and time and the sheer numbers of participants have made leisure-tourism an integral part of the total web of our society. Its cultural, psychological, sociological, technological and economic forces have distinctively shaped and influenced American life today.

The people of no other country and no other age had ever had anything like the leisure, the discretionary income, or the recreational choices of the American people in the mid-twentieth century. It is overwhelming. Science and the machine had reshaped traditional patterns into hundreds of new forms. Something had undoubtedly been lost, but also a great deal had been gained. Working men and working women - factory operatives, plumbers, waitresses, bank clerks, farm-hands, stenographers, store-keepers, subway guards, mill-hands, garment workers, office boys, truck-drivers,



found countless pleasures and amusements readily available that had once been restricted to the privileged few. The democracy has come into its recreational heritage.<sup>86</sup>

### Leisure-Tourism As A Response To Global Crisis

Every facet of American life is included in this quantum leap in history and is deeply affected by the leisure-tourism phenomenon. In a bit of humor George Bernard Shaw once wrote that "a perpetual holiday is a good working definition of hell." But, perhaps, Robert Louis Stevenson would have retorted:

Extreme busyness, whether at school or college, kirk or market, is a symptom of deficient vitality....As if man's soul were not too small to begin with...(some people) have dwarfed and narrowed theirs by a life of all work and no play...It is not by any means certain that a man's business is the most important thing he has to do.<sup>87</sup>

Do not mistake a crowd of big wage-earners for leisured class.<sup>88</sup>

It seems curious that at a time when many people have more leisure than ever before, they should be so little aware of its possibilities for good or for bad upon them and their children. It is in vogue to write about the "new leisure" that is rapidly enveloping Western civilization; but most of us remain insensitive to it--perhaps because we are already burdened with too many problems and to be asked to think of leisure as a problem is just too much.<sup>89</sup>

What significance do the current trends have for the family, for individuals, for cultures, for the economy, for international relations? What do they mean for the emotional, intellectual, physical and spiritual lives of people? One of the claims made for leisure-tourism is that

it helps lead to a better understanding among nations and peoples. What are the problems and promises of leisure-tourism? A new world as "global village" is upon us. What will this upheaval in culture mean for humanity's future? How deeply does all this effect our fundamental views of life, our sense of purposes and identity? Is there any evidence that visitors change their way of life and worldviews as a result of their leisure-tourism experiences? Does the age of leisure-tourism point to a new civilization? "The American people (have) found themselves fully launched...on what James Garfield in 1880 called the second great struggle of civilization: having attained leisure, what was going to be done with it?"<sup>90</sup>

Leisure-tourism reflects the responses persons make to crisis. Leisure-tourism, like its other major trend setter television, is a way of making sense and relating to the world. This is particularly the case with leisure-tourism in relation to the current global crisis of productivity.

Ikeda:...Our civilization has developed the belief that reduction of working hours and increase of leisure time are related to greater human happiness...It is an error to look at only one side of the picture and to argue that merely increasing leisure time will in some sense liberate mankind and turn sorrow into gladness...

Toynbee:...The question of human destiny lies in wait for every human being, however obtuse or insensitive he may be, for it is impossible to be conscious without being exposed to the possibility of becoming aware that being human is an awkward plight and a terrifying mystery. Few people live out their lives without facing this plight and this mystery at times of personal crisis. (Leisure) confronts a person

inescapably with the problem of human destiny...Most human beings behave as if it were a curse.<sup>91</sup>

As pointed out earlier, there are four general categories of response persons make to crisis: a narcissistic response; a response of ignorance; an "Armageddon syndrome"; and, a "revolutionary premise." The first three of these four illustrate some of the problems inherent in the leisure-tourism phenomenon and which contribute to our global demise. On the other hand, the fourth response illustrates some of the promises of leisure-tourism for contributing to a preferred future for humanity.

Narcissism is the first type of leisure-tourism response to global crisis. Arnold Green observes, "The threat of leisure lies in our not knowing how to use it well. If we do not have some idea of how to use it constructively, too often we feel guilty about having leisure, or we become self-centered or bored."<sup>92</sup>

"...People (are) in constant pursuit of new experiences to make their sense of self more palpable and acquit themselves of being less than their neighbors," said Donald Kaplan. Psychoanalyst Hendrin agrees: "When I grew up, there was a greed for material things; now it's a very egocentric greed for experience." Today, says Kendrin, "the culture has made caring seem like losing."<sup>93</sup>

Christopher Lasch, history professor at Rochester University, finds that in the pursuit of happiness the decadence of American individualism has led to the dead end of a narcissistic preoccupation with the self. Ironically, the pursuit of such illusory happiness poses a major obstacle in that most such persons have great difficulty in

knowing what they really enjoy. While persons engage in leisure-tourism from a narcissistic response, it does not help them make sense of the world.

Ignorance is the second leisure-tourism response to global crisis. Ignoring the global crisis many persons work harder and longer hours. Work becomes a clinging to a kind of Puritan ethic in that a person's job helps define him/herself. This can be seen in the greetings exchanged between persons when they inquire "What do you do?" as a way of becoming acquainted. Work is a legacy of industrialism where there was a feeling that more honest, good, hard work could solve almost any problem. Arnold Toynbee reflects:

Most human beings behave as if it (leisure) were a curse. If they are not anesthetized by compulsory work, they would invent unnecessary work to anesthetize themselves. If they drop out of society and thus lose their access to social anesthetics, they anesthetize themselves physically with intoxicants or drugs."<sup>94</sup>

Another way of anesthetizing themselves from the global crisis which is related to work is consumerism. "In order to find work...the working class will be compelled, like the capitalist class, to do violence to its taste for abstinence and to develop indefinitely its consuming capacities."<sup>95</sup> Consumerism can be one other way of "ignoring" the global crises, which in turn requires that one work more. Yet, consumption and hard work do not make sense of the world.

In April, 1983, the Los Angeles Times carried a series of articles about this paradox that more work begets more work. Two of the three articles were entitled,

"Americans: Life in the Fast Lane," and "Overload: More Time is Less Time."

The increasing scarcity of time amid mounting material abundance is a little-examined paradox with many causes. Among them: Work consumes as much of the average wage earner's time as it did a generation ago...It was not supposed to be this way, of course. In the 1950's and 1960's, when machines began replacing workers at an astonishing rate, many economists, sociologists and futurists predicted that the shift away from an industrial society dominated by the production of food, clothing, shelter and other necessities would soon lead to less work and more play for everyone. These experts foresaw that the leisure hitherto reserved for the wealthy elite would soon trickle down to average Americans, who would use it to express their interests and talents, cultivate their minds and spirits and enjoy life at its fullest. But it hasn't worked out.<sup>96</sup>

To be sure, material acquisitions, besides being socially and economically sanctioned, enable workers who don't find challenge, status or self-fulfillment on the job to express their individuality off the job to reassure themselves that they are worthy of a reward. But the more people encumber their lives with possessions, the less time they have to enjoy each one, and the more harried many feel.<sup>97</sup>

Working harder and longer hours and unbridled consumerism are two different but related ways of "ignoring" the global crisis. Moreover, persons carry these habits into whatever leisure-tourism experience they do have and miss the potential that the leisure-tourism experience can offer. They, therefore, through busyness of activity and consumption, miss the opportunity for enriching their lives, making sense of the revolutionary changes of society, and relating to the world in which they live.

The third leisure-tourism response to global crisis is the "Armageddon syndrome." This leisure-tourism response

is represented by an effort to "get away from it all." The persons who are grouped in this response do not want to really encounter different cultures and people but want to escape life and the pressures of society. With almost an adamant feeling "There is little I can do to change things," these persons try to escape to a temporary "paradise." Quite a bit of the leisure-tourism industry is geared to this motivation as seen from its advertised "get away" airline fares to its resort-centered tours.

One result of this kind of leisure-tourism response has been the demise of cultures and peoples and even the tourism experience itself. The Los Angeles Times reported in its Travel section:

Venice is being suffocated by its main industry, tourism. From Palm Sunday until mid-October, Venice's 83,000 residents have to share their man-made island with 2 million tourists. It is becoming increasingly difficult to do so...Venice's Mayor says that, "Venice must defend herself from the high water, but also against another great tidal wave, which is the indiscriminate, indifferent and distracted invasion of those visitors--not those who love or who are prepared to love Venice--but those who come only to trample upon her for a few hours."98

The same impact is happening also in the United States. The urge of Americans to get outdoors and travel to "get away from it all" is bringing about great pressures on outdoor resources and support services.

More people are not only more mobile, but they can also go farther and faster on wheels, on and beneath the water, and in the air than ever before.

No matter where we look, people are in motion. Families and whole neighborhoods are shifting from one place to another. The traffic on Fishermen's Bridge in

Yellowstone National Park during the summer season looks like Broadway and Forty-second Street.<sup>99</sup>

"Getting away from it all" lends little time or motivation for enabling persons to satisfy their deepest longing of making sense of change and relating to the world - the global village - in which they now live.

These three responses to the global crisis - narcissism, "ignorance", and the "Armageddon syndrome" - all culminate to create a negative side to leisure-tourism which O'Grady has delineated into its economic, cultural, aesthetic, social and political factors:

- (a) Economic: The basic issue to be faced is the degree to which the increased wealth is spread throughout the whole community as against the more common possibility that it remains with multinational cartels of airlines, hotels and agencies. In some countries also the wealth is cornered by the local rich and the actual spread of the new income is minimal.
- (b) Cultural: Many local people are exploited in order to provide the kind of entertainment which it is considered the tourist seeks. False images of a culture are conveyed and this can in some cases weaken the cultural identity of the community. The Zoo-syndrome is probably not helpful to the genuine development of indigenous cultures.
- (c) Aesthetic: While tourist promoters endeavour to work with conservationists, there have been many instances where natural beauty has been destroyed by the arrival of the tourist traffic. The pollution of land, sea and air can be seen to some degree in almost every tourist resort.
- (d) Social: Social imbalance, racial and communal tensions can all emerge from the uprooting of villages and communities to make way for a tourist development. There are many other social casualties such as prostitution.
- (e) Political: Countries can use the money and the influence of tourism to benefit their own purely political purposes.<sup>100</sup>

Like most human phenomenon, leisure-tourism is a complex mix of good and evil. O'Grady notes that each of the negative aspects of leisure-tourism has positive counterparts, too:

- (a) Economic: The economic factor is naturally the major factor in the planning of Governments for tourism growth. A section of this increased revenue spills over into additional employment opportunities and the expansion of local industries.
- (b) Cultural: To some degree the coming of tourists helps the country discover its national identity. Old and forgotten customs can be revived and monuments or historical sites can be restored. The new market provided by tourists may mean the development of arts and crafts, song and dance which can give a community new pride in its culture.
- (c) Aesthetic: Facilities are usually improved so that people can enjoy the natural surroundings more easily. Access roads to unusual areas are developed and some attempts are made to preserve natural beauty from, e.g., the dangers of erosion.
- (d) Social: Social development is helped by the improvement of the educational and agricultural infrastructure of the community. Small and middle level industries increase to meet some of the fresh needs which are created.
- (e) Political: Some international understanding is improved, although the degree of this is uncertain. The balance of payments is improved for the host country.<sup>101</sup>

It is not a mere coincidence that with the rise of global travail there has been a corresponding rise in leisure-tourism. Persons are traveling to experience the goodness of life and make sense of the radical changes which they consciously and unconsciously recognize. As the old Latin axiom states, "Primum est vivere." The question arises, "Why do we work? Why do we struggle?" Since the beginning of humanity the primary task has been to stay



alive -- to meet the basic necessities of food, clothing and shelter. Apparently, humans struggle to attain something more.

Throughout history there have been four major types of travelers: the explorer or adventurer, the businessman, the soldier, and the missionary or religious pilgrim. Now travel motivations are somewhat expanded. As we enter into the twenty-first century we are standing in the midst of unprecedented global crisis. It is a crisis of productivity - failure to produce the basic necessities of livelihood for the vast majority of humanity, a satisfying and fulfilling spirituality for persons, and an appropriate responsibility among persons to live together. Persons are responding to the global crisis in different ways and leisure-tourism reflects those responses. Can leisure-tourism offer something in terms of mitigating this global crisis and developing a preferred future? As the major phenomenon of this time in history it has enormous portents for good and ill. If leisure-tourism is to be a factor in creating a quality of life then the phenomenon of leisure-tourism requires reflection not only upon 1) the historical and philosophical roots of leisure and leisure-tourism; and 2) the current trends and dimensions of the phenomenon; but also upon 3) theological inquiry and development to which we now turn.

## Endnotes for Chapter 2

<sup>1</sup>There is an excellent exposition of this in John B. Cobb, Jr., Is It Too Late? (Beverly Hills: Benziger, Bruce and Glencoe, 1972).

<sup>2</sup>Alvin Toffler, "The Third Wave," in Frank Feather (ed.) Through the 80s (Washington: World Future Society, 1980), p. 10.

<sup>3</sup>Ibid.

<sup>4</sup>Don Fabun, The Dynamics of Change (Englewood Cliffs: Prentice-Hall, 1967), p. 3.

<sup>5</sup>Ibid.

<sup>6</sup>Erich Fromm, To Have or to Be (New York: Harper & Row, 1976), pp. 1-2.

<sup>7</sup>Cobb, p. 4.

<sup>8</sup>Walter Wink, The Bible in Human Transformation (Philadelphia: Fortress, 1973), pp. 1-2.

<sup>9</sup>R. Buckminster Fuller, Critical Path (New York: St. Martin's Press, 1981), pp. xvii-xxxviii.

<sup>10</sup>Productivity is being used here in the sense of "having the quality or power of producing especially in abundance; yielding or furnishing results, benefits; devoted to the satisfaction of wants; continuing to be used in the formation of new constructions; the making of goods available for human wants; (the ability) to give birth or rise to." (Webster's Seventh New Collegiate Dictionary).

<sup>11</sup>Aaron Stern, The Narcissistic American (New York: Random House, 1979), pp. Introduction, 20-21.

<sup>12</sup>Alvin Toffler, The Third Wave (New York: William Morrow, 1980), p. 27.

<sup>13</sup>Fabun, p. 5.

<sup>14</sup>David Riesman, Abundance for What? (Garden City: Doubleday, 1964), p. 167.

<sup>15</sup>Toffler, The Third Wave, p. 28.

- <sup>16</sup>Norman P. Miller and Duane M. Robinson, The Leisure Age (Belmont: Wadsworth, 1963), p. 31.
- <sup>17</sup>Ibid., p. 34.
- <sup>18</sup>Sebastian de Grazia, Of Time, Work and Leisure (New York: Twentieth Century Fund, 1962), p. 14.
- <sup>19</sup>Ibid., p. 16.
- <sup>20</sup>Ibid., p. 16-20.
- <sup>21</sup>Miller and Robinson, pp 43-45.
- <sup>22</sup>Charles K. Brightbill, The Challenge of Leisure (Englewood Cliffs: Prentice-Hall, 1960), p. 13
- <sup>23</sup>Miller and Robinson, p. 47.
- <sup>24</sup>Matthew 6:26-32.
- <sup>25</sup>de Grazia, p. 27.
- <sup>26</sup>Miller and Robinson, p. 51.
- <sup>27</sup>de Grazia, p. 27.
- <sup>28</sup>Ibid., p. 28.
- <sup>29</sup>Ibid.
- <sup>30</sup>Miller and Robinson, p. 55.
- <sup>31</sup>de Grazia, p. 29.
- <sup>32</sup>Ibid., p. 31.
- <sup>33</sup>Miller and Robinson, pp. 66-67.
- <sup>34</sup>Eric Larrabee and Rolf Meyersohn, (eds.) Mass Leisure (Glencoe, IL: Free Press, 1958), p. 7.
- <sup>35</sup>Brightbill, pp. 13-14.
- <sup>36</sup>Miller and Robinson, pp. 77-80.
- <sup>37</sup>Ibid., pp. 68-69.
- <sup>38</sup>Ibid., pp. 82-83.
- <sup>39</sup>Ibid., p. 84.
- <sup>40</sup>Ibid., p. 89.

- <sup>41</sup>Larrabee and Meyersohn, p. 103.
- <sup>42</sup>Robert Lee, Religion and Leisure in America (Nashville: Abingdon Press, 1964), p. 18.
- <sup>43</sup>Edwin Kiester, Jr., "They'll Help Organize Your Leisure Time," Washington Post, (February 25, 1979), Parade, p. 24.
- <sup>44</sup>de Grazia, p. 178.
- <sup>45</sup>Staffan Burenstam Linder, The Harried Leisure Class (New York: Columbia University Press, 1970), p. 19.
- <sup>46</sup>Ibid.
- <sup>47</sup>Ibid., p. 20.
- <sup>48</sup>Ibid., p. 22.
- <sup>49</sup>Ibid., pp. 23-24.
- <sup>50</sup>Ibid., p. 23.
- <sup>51</sup>Miller and Robinson, pp. 201-202.
- <sup>52</sup>Ibid., pp. 197-198.
- <sup>53</sup>James C. Charlesworth, (ed.) Leisure In America (Philadelphia: American Academy of Political and Social Science, 1964), p. 75.
- <sup>54</sup>Foster R. Dulles, Americans Learn to Play (New York: Appleton-Century-Crofts, 1965), 11, 393.
- <sup>55</sup>Max Kaplan, Leisure in America (New York: Wiley, 1960) p. 7.
- <sup>56</sup>Ibid.
- <sup>57</sup>Larrabee and Meyersohn, p. 194.
- <sup>58</sup>Ibid., p. 378.
- <sup>59</sup>Robert Heilbroner, "U. S. Work Ethic: How Much Change?" Albuquerque Journal, (January 25, 1976), A-8.
- <sup>60</sup>Miller and Robinson, pp. 217-218.
- <sup>61</sup>Ibid., pp. 219-220.
- <sup>62</sup>Robert W. Kleemeier, (ed.) Aging and Leisure (New York: Oxford University Press 1961), p. 135.

- <sup>63</sup>Max Gunther, The Weekenders (Philadelphia: Lippincott, 1964), p. 35.
- <sup>64</sup>Observation expressed by William R. Ewald, Jr. in an address ("The New Free Time - Leisure, Retirement, Idleness, Recreation") at La Costa, California, 1970.
- <sup>65</sup>Daniel Yankelovich, "The New Psychological Contracts at Work," Psychology Today, 11:12 (May 1978), 47-49.
- <sup>66</sup>Miller and Robinson, pp. 258-259.
- <sup>67</sup>Martin H. and Ester S. Neumeyer, Leisure and Recreation (New York: Ronald, Press, 1958), p. 410.
- <sup>68</sup>G. A. Lundberg, M. Komarovsky, and A. McInerney, "The Amount and Uses of Leisure" in Larrabee and Meyersohn, pp. 187-190.
- <sup>69</sup>Ibid., p. 187.
- <sup>70</sup>Larrabee and Meyersohn, p. 204.
- <sup>71</sup>Kaplan, p. 245.
- <sup>72</sup>Charlesworth, p. 75.
- <sup>73</sup>"TV as the New Fireplace," Time, 120:26 (December 27, 1982), p. 7.
- <sup>74</sup>Kaplan, p. 211.
- <sup>75</sup>Ron O'Grady, Tourism in the Third World (Maryknoll, NY: Orbis Books, 1982), p. 1.
- <sup>76</sup>Ibid., p. vii.
- <sup>77</sup>"Americans Everywhere," Time 122:4 (July 25, 1983), pp. 40-49.
- <sup>78</sup>Sharon Dirlan, "New Director Maps Plan for State Tourism," Los Angeles Times, (May 23, 1983), 1,6.
- <sup>79</sup>Charlesworth, p. 52.
- <sup>80</sup>Brightbill, p. 63.
- <sup>81</sup>Arnold W. Green, Recreation, Leisure and Politics (New York: McGraw-Hill, 1964), p. 23.

<sup>82</sup>Dulles, II, 393.

<sup>83</sup>Ibid.

<sup>84</sup>Robert Heilbroner, "U. S. Work Ethic: How Much Change?" Albuquerque Journal, (January 25, 1976), A-8.

<sup>85</sup>Harold D. Meyer and Charles K. Brightbill, Community Recreation (Englewood Cliffs: Prentice-Hall, 1956), p. 5

<sup>86</sup>Dulles, p. 397.

<sup>87</sup>Brightbill, p. 5.

<sup>88</sup>Larrabee and Meyersohn, p. 36.

<sup>89</sup>Brightbill, p. 1.

<sup>90</sup>Dulles, p. 386.

<sup>91</sup>Arnold Toynbee and Daisaku Ikeda, Choose Life (London: Oxford University Press, 1976), pp. 124-125.

<sup>92</sup>Green, p. 22.

<sup>93</sup>"Narcissus Redivivus," Time, 108:2 (September 20, 1976), 63.

<sup>94</sup>Toynbee and Ikeda, p. 125.

<sup>95</sup>Larrabee and Meyersohn, p. 113.

<sup>96</sup>A. Kent McDougall, "Americans in the Fast Lane," Los Angeles Times, (April 17, 1983), A-1.

<sup>97</sup>A. Kent McDougall, "Overload: More Time is Less Time," Los Angeles Times, (April 18, 1983), A-1.

<sup>98</sup>"Travel" Los Angeles Times.

<sup>99</sup>Brightbill, p. 23.

<sup>100</sup>Ron O'Grady, "Homo Touristicus in Asia," in his Tourism: The Asian Dilemma, (Singapore: Eurasia, 1975), pp. 7-8.

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## CHAPTER 3

THEOLOGICAL AND ECCLESIOLOGICAL RESOURCES FOR MINISTRY  
IN THE CONTEXT OF LEISURE-TOURISM

During the presidential campaign of 1880, James A. Garfield, pausing at Lake Chautauqua to make a nonpartisan address, declared that the whole struggle of the human race divides neatly into two chapters: "first, the fight to get leisure; and then the second fight of civilization--what shall we do with our leisure when we get it?"<sup>1</sup>

While humanity's hopes and ambitions have led it to struggle always for a better life, the church has had a checkered history in terms of its response to leisure and, in particular, leisure-tourism. Paul Douglass noted "the assimilation of leisure into our ways of living may become as disconcerting in the decades ahead as was the impact of science upon religion and life habits in the first decades of this century."<sup>2</sup>

A Brief History of the Church's Relationship to Leisure

The influence of religion can be observed upon the lives of humans throughout history from the first vestiges of prehistoric culture until present. It has been written, "Time tramples many things, but not the desire to be free."<sup>3</sup> Throughout its history humanity has sought to be free to understand the mysteries and meanings inherent in this life. Part of this quest has been the intertwined relationship between religion and leisure.

Leisure has always been tied closely to religion. From the earliest times man's concern with the great events of life--birth, marriage, and death--has been associated with the expression of his religious hopes and fears in ceremonials of song, dance, and feast. Even our oldest and largest formal international sporting event, the Olympic Games, had its origin in the religious center of Greece and honored the great god Zeus. But the relationship between religion and leisure created problems. For just as the Greeks directed much of their leisure activity toward the spiritual and the full, rich life, the Romans, with their over indulgences and excesses in brutal sport and corrupt entertainment, helped quicken the realization that such antics turned men away from God. The conflict between religion and play was long evident--even after the Reformation.<sup>4</sup>

To touch briefly upon two other ancient cultures can illustrate the relation of leisure and religion. First, the Moslem rulers enjoyed a gracious style of leisured living. Despite the strict decree of the Koran, against all forms of sumptuousness, the Mamelukes circumvented the many dictates for fasting, prayer and pilgrimages and enjoyed a life of festivals, feasts and sports. Second, the Chinese enjoyed two great "golden ages" of culture:

During the Tang dynasty (618-907 A.D.), painting, sculpture, metalwork, poetry, dancing, music and other arts flourished and were shared by much of the population as part of leisure-time living. Then a brief period of revolution resulted in the destruction of much of the cultural life. The Sung dynasty (960-1280 A.D.) was a second great period, analogous to the western Renaissance, with statesmen, philosophers, poets, artists and painters sustaining a second era of cultural development.<sup>5</sup>

The early Judaic teaching (Exodus 20:8-11, 31:15-17; Deuteronomy 5:12-14) counseled that the Hebrew people set aside one day in the cycle of seven for rest and recreation. The tradition of the Sabbath was patterned after God's



creative activity and was to provide time for physical renewal and the restoration of meaning to the lives of the people. Such re-creative time achieved its highest expression in the worship of God. However, as history went on, the people overlooked the positive intentions of this leisure and emphasized, rather, a multitude of forbidden activities on the Sabbath. Jesus' teachings were an attempt to change the Sabbath from this superficial perspective. Yet, once again, the Sabbath became narrowly focused and its meaning became truncated in terms of its intent to renew life. The call to integrate work, leisure, contemplation and service to God went unheeded.

In the "dark" Middle Ages, ethics born of theology smothered any and all forms of pleasure and enjoyment as conduct to be censured and deplored...(however,) it would be more accurate to say that the differences have been not so much between religion and play as they have been between the church and play; for the church long held self-enjoyment in leisure to be somewhat less than respectable. The early Christians vilified sports and games (often with good reason), and medieval Christendom had little respect for anything beyond worship and work. (Idle hands were considered the "devil's workshop," and no less a man than St. Augustine, in his Concerning the Works of Monks, set out to right the misconception of those who favored "the lilies of the field, that toil not....").<sup>6</sup>

The Church in early American history imposed restrictive laws upon all forms of "idleness" and leisure activities. The Virginia assembly decreed in 1619 that any persons found idle would be bound for compulsory work. In New England the stern rule of Calvinism condemned "amusements" for their own sake. "Indulgence in a habit

generally condemned as time wasting was limited to the 'ordinary tyme of repast commonly called dynner.'"<sup>7</sup>

By the end of the nineteenth century, however, the church's view of leisure began to change albeit slowly.

In the United States, by the latter half of the nineteenth century, sports, dancing, and other light forms of social activity were well under way, but these were not sanctioned morally by church, school, or community and emerged largely because more and more people refused any longer to be constrained by Victorian standards of ethics and morals.<sup>8</sup>

As the factory replaced the smaller workshop...hours were now increasingly freed. The recreation movement of the latter 19th and early 20th centuries sought to fill these hours with guided activity. Even yet the dominant motto was "idle hands are the Devil's hands,"...time off the primary job must be filled with materially productive activity.<sup>9</sup>

By the middle of the twentieth century, specifically after World War II, jobs became more sedentary and society became urbanized. Along with the vast growth of movements such as athletic leagues, parks, and YM and YWCA's, the church discovered the drawing power of recreation and opened its doors and policies to wholesome, decent forms of recreation. The church began to provide camping programs, sporting leagues, vacation church schools, and a host of other leisure/recreation activities for its constituencies. In so doing, it discovered that leisure and recreation had a lot in common with its doctrine and ethics in helping to create a better life for all.

Churches have introduced recreational activities into their programs. These serve as a means both of meeting socialization and fellowship needs of church members and of interesting people in the church and attracting them to broader participation in church

life...(and) also has served community groups other than its members, often in the spirit of community service, sponsoring community-wide programs for youth or for whole populations, establishing settlement houses and other centers for service in neighborhoods without regard for religious affiliation.<sup>10</sup>

Yet, research has shown that while the attitudes and response of the Church to leisure and recreation have changed that this change has always lagged behind the changes taking place in the social order. B. Joseph Martin surveyed attitudes toward recreation of the Methodist Church since John Wesley, its founder. His findings are corroborated in a 1959 study by the National Council of Churches noting that leisure patterns and attitudes have forced the church to change not only its programming but also its ethical attitude.

Surely the church must, because of its role in society as a formulator of values, speak to men of a life perspective in which leisure may complete and fulfill the whole man. It, of all groups, must struggle with the ideology of leisure in society. But there is no reason why the church as a social institution should not also make its social influence felt in the way of concrete programming...in an attempt to communicate the conscious, creedal aspects of its Gospel, it should find the study of leisure one means of finding common grounds for communication with the modern world.<sup>11</sup>

One of those areas that is closely related to the leisure-tourism phenomenon in which the Church has lagged behind in its response has been with the "weekend" and "holiday" phenomenon. For instance, the Sabbath has now evolved into an ambiguous position in church and society.

On Sunday morning there is a need for rest. This is either to make up for the fatigues of the week's work, the excesses of the weekend, or to "get ready for the hard week ahead." All three are argued by different people with different degrees of conviction...This means

that all of these various activities are seen in their relation to work...The punctuations of Christmas and smaller holidays are bonuses...among all social classes, holidays have been experienced by the majority as leisure activities without family, civic, or spiritual connotation, except Christmas. For the majority, Sunday is no longer the Lord's Day, but a day added to the weekend.<sup>12</sup>

Holidays, which were originally "holy days," have always held an ambiguous position in society. Originally, "holy days" were the occasions during the year that people paused from their routines and work to affirm their cultural and religious heritage -- to remember, once again, who and whose they were. "Civilizations of the past had many non-working days, more than is generally realized. In Egypt, holidays are said to have amounted to one fifth the number of days in the year; there were fifty to sixty festival days in historic Greece, and in Rome an even greater number of days were considered 'unlucky' for work."<sup>13</sup> The number of holidays devoted to leisure pursuits from antiquity through the Middle Ages has been estimated to be about 115 days per year.<sup>14</sup>

Agrarian civilization was frequently punctuated with holidays and religious festivals. However, the Industrial Revolution soon spelled the end of frequent holidays and created longer working days. Only later, under pressure of the labor organizations, was the Saturday half-holiday introduced. By in large, however, the holiday lost its religious dimension and was understood primarily in terms of freedom from work.

Some eighty-five per cent of the country's wage earners, it was estimated, had paid vacations which in some instances were going even beyond the conventional two weeks...to paid holidays, such free time averaged twenty days a year.

The industrial worker at the opening of the 1960's consequently had the equivalent of an additional day of leisure every week over and beyond his free time in the 1920's and also enjoyed a progressively increasing paid vacation. If the comparison is carried back to still earlier years, he had twice as many hours available for recreation as he had had in the 1890's, while over a century his free time--even apart from vacations--had increased from about ten hours a week to more than seventy. Nothing was perhaps more striking in the changed circumstances of the American people's social life.<sup>15</sup>

Today, the increase of holidays and the increase of leisure-tourism have gone hand in hand:

In 1971 nearly 15 per cent of the population took two holidays or more; the proportion rose to 19 per cent in 1972 and 20 per cent in 1973. These holidays mainly involve the use of the motor car but when many off-season air-package holidays became less expensive than domestic holidays, they attracted an increasing part of the holiday market. By 1972 15 per cent took a holiday abroad as compared with 10 per cent in 1970.<sup>16</sup>

Part of the effort to redeem the leisure-tourism phenomenon will be to recover the heritage of holiday as "holy day."

Robinson and Miller summarized the relation of the Church to leisure stating, "(religion and) recreation, originally in Western civilization sharply opposed, have drawn together, with religion contributing to recreational ethics and values, with recreation becoming a church function, and with the two forces closely related ideologically and supporting life goals of individual self-realization."<sup>17</sup> What remains as an unfinished agenda for

the Church is how it should respond to one very significant facet of leisure, the emerging phenomenon of leisure-tourism. Up until this time the Church has had no way of conceptualizing about this phenomenon. Its doctrine, ethics, and ecclesiastical structures all have been conceived before leisure-tourism appeared on the scene as a significant phenomenon. What now will be that response?

### The State of the Church Today

The Church, like the society in which it now exists, is disintegrated, fearful, defensive, struggling to bring forth new life. Today, we are living at the end of an epoch in history -- the Protestant Era. The old ways of doing things and viewing reality itself are giving way. The Church's struggle with the leisure-tourism phenomenon is part of that breakdown and rebirth.

The World Council of Churches, in its recent report, enunciated this crisis of faith:

...there are deep perplexities about this reconception of the meaning of faith. In some ways, it means a recovery of the true nature of faith as the confession of the invisible yet living God...to whom the community of faith responds in trust, commitment and love. The problem is that faith may renounce its contribution to an authentic understanding of the world and humanity. It may retreat to the inner life, fenced off from any understanding of nature or of the purpose and destiny of the world. It may let scientific knowledge and technological power become the sole human ways for coping with the world and other persons.<sup>18</sup>

This crisis is no less traumatic for Christians in America as John Westerhoff so clearly states:

People are confused. Early in the century the church emphasized piety and the salvation of individual souls. Personal religious experience was central. This preoccupation resulted in a divorce of faithfulness from worldly life. Then came the era of the Social Gospel. An emphasis on prophetic witness and action followed. But the church became disenchanted with complex social policy issues. A new emphasis on personal piety emerged. By the Fifties that piety had accommodated to the culture and assumed the shape of churchly life. The Sixties witnessed an alienation among many, who, with vigor and devotion, responded once again to a call for social action. The movements for civil rights, peace, and equality helped some in the church to rediscover the world. Prophetic action once again took the place of piety. And now in the Seventies, an awareness of society's deep sickness, the complexity of social issues, and the difficulty of judging what a Christian ought to do has in combination with typical American individualism caused the vast majority of church folk to opt for piety over politics. Once again we see a reassertion of the belief that social betterment will be achieved through individual good will rather than through organized church efforts or political action. A privatized religious piety and concern for institutional growth through a spiritual ministry to church members' personal needs has obscured the church's mission to act corporately--to collectively attack systemic injustice. Many seem to believe naively that if we get right with Jesus, the world's problems will disappear.<sup>19</sup>

As Alvin Porteous points out, this crisis of faith has grave consequences for the Church and the viability of its faith.

We need no one to remind us that ours is not one of the great ages of faith. It may be that our particular generation has witnessed a deescalation of faith which has few if any precedents in all the centuries of Christian history. The robust and revolutionary beliefs of a bygone age--the ringing affirmations concerning a living God creatively and redemptively at work in his world--the militant convictions which fueled the revolutionary movement of the early Christians and sent them out to "turn the world upside down"--these do not come easily and convincingly to the lips of contemporary Christians.

They have been largely scaled down in our day to harmless assertions of pious trivia. Assimilated and co-opted by the conventional wisdom of our materialistic culture, they have lost their bite and their scandal.

It would be a serious mistake to underestimate the radical and unparalleled nature of the crisis of Christian belief. For one thing, it has struck at the very jugular vein of the Christian world view--its belief in God. When the credibility of any transcendent reality which can be appropriately called God is brought into question, as it is by many today, the entire enterprise of theology begins to look suspect.<sup>20</sup>

Characteristic of this era in history is the deep fragmentation people have between what they do and what they profess they believe. John B. Cobb, Jr. stated the problem in these terms:

Much of what we have called spirituality tends to distract attention from global problems rather than strengthen the response to these problems; and so often the attention to social problems tends to make spiritual activities irrelevant.<sup>21</sup>

Christians face two enticing temptations among many when confronted with the deep perplexities of our time. The first is "to try to find in the Bible or theological tradition definite answers to questions never before faced by humanity."<sup>22</sup> This, amounts to an abdication of responsibility of persons to use their God given talents, to follow the guidance of the Holy Spirit, and live a life of faith. The second temptation is "to let scientific knowledge and technological power become the sole human ways of coping with the world and other persons."<sup>23</sup> This kind of faith stance results in a "God of the gaps" theology. Christians find themselves on a constant retreat from one gap to another, never knowing when their latest



rationale for God will be taken away. Such a retreat is a clear denial of the Lordship of God over all life and makes the invitation to discipleship irrelevant to life.

While Christians are perplexed about the precise meaning of faith for their lives, one thing is becoming clear: "1) Faith is not an explanation, competing with scientific explanations of the working of nature. 2) Faith is not a supernatural technological tool for manipulating nature and other people."<sup>24</sup> Moreover, faith is not one area of reality as opposed to other areas of reality. Rather, faith is a way of perceiving and responding to reality itself. Faith is a spirituality by which we live. With the crisis of productivity that now faces humanity, the issue is, "What kind of faith -- spirituality -- is appropriate for our day?"

... a human being cannot not have a spirituality. Man is spirit, and embodies in her/his life a range of values, of hopes. Every human person has a stance toward life, and even if that stance is one of active not-caring then that is what the person stands for. That stance is a spirituality. A human person, then, is in a sense what she or he longs for, what she or he values, and what she or he hopes for...Our choices are not accidental aspects of our lives. Choices actually define us and shape the kind of human spirit, of human project we are.

I consider it a mistake to think that spirituality is a matter exclusively of prayer and worship; spirituality, in its widest meaning is the entire way we approach life. So in this wide sense...The question is not whether; the question is which, which spirituality is worthy of a human being?... Although I say it is impossible not to have a spirituality, I judge it is very possible for a person to have a desperately poor spirituality, or an un-Christian one, or a quasi-Christian one...

(Spirituality with a capital S)... deals with a way to God, that is, some sort of systematic way of

attending to God's presence in our lives. When one looks at the history of Christian spirituality, one sees that Christians had chosen Jesus' way to God, but within that way have searched out even more specific ways of going to God.<sup>25</sup>

One specific way that people now are searching for God is leisure-tourism (despite the misuse and abuse of leisure-tourism and however undefined that quest may be on the surface by persons). Leisure-tourism is an experience in which persons can get in touch with other ways of relating to life, perceiving the world, and gaining a more viable and vibrant faith.

What is offered now is a suggestion of how God is seeking to find persons through their leisure-tourism experience. What is offered are some ecclesiological and theological resources that can be used to articulate and enhance faith. What is not offered is a theology of leisure-tourism which connotes a much more comprehensive undertaking than this project purports to do. (It will be recalled that Robert Lee was apprehensive, too, of such a considerable endeavor.) The apology of Alvin Porteus for his own theological writings may offer a sufficient explanation:

For some, what follows may seem like rather lean fare, indeed. There is little here for those who like to indulge in the luxury of high-flying metaphysical speculation or exhaustively comprehensive systematization. This is theology "for the road," subsistence theology, if you will, designed to sustain the modern Christian on his worldly journey where clearly marked signposts are hard to find and dead-end roads are difficult to avoid. It is "pilgrim theology" forged out of the crucible of a continuing dialogue between biblical faith and the rapidly unfolding events of our revolutionary time.<sup>26</sup>

The caveat of this project is that just such a theology "for the road" is needed in our time and especially for the leisure-tourism experience.

Religion and leisure-tourism have much in common. "Nowhere do we reveal ourselves more fully than in our worship and in our leisure."<sup>27</sup> Both activities are engaged in voluntarily; both give buoyancy and balance to life; both can help to integrate the total personality, develop wholeness and rebind humanity to the cosmos. Both are a pilgrimage. Recreative living at its best is not the sole answer to the global crisis of productivity any more than is religion the sole answer. Yet, as Joseph Pieper remarked that "ultimate leisure is divine time" in which persons can catch a glimpse of the deeper dimensions of a life and experience a kindred relationship with all of creation. Leisure-tourism is concerned with just such a meaningful use of time.

The issue at hand is, "Can the Church and its faith proclaim, once again, that God is Lord of the whole person and all of life?" Such an endeavor necessarily embraces the concern for leisure-tourism, the major phenomenon of our time. In addition, it embraces a concern for creating a just, participatory, and sustainable society and the capability of producing the necessary physical resources for life, a satisfying spirituality for persons, and a vibrant responsibility within humanity.

### The Church's Fear of Leisure-Tourism

It is not an overstated generalization that our society -- even the Church -- has offered little in the way of preparing and educating persons for leisure and leisure-tourism.

For many people today, the sudden on-rush of leisure is a version of technological unemployment; their education has not prepared them for it and the creation of new wants at their expense moves faster than their ability to order and assimilate these wants.<sup>28</sup>

For many persons this new phenomenon has torn them away from their traditional culture and values and suddenly exposed them to a loss of meaning.

This evaporation of meaning has occurred as a result of an individualized pursuit...Thus, we have lost not only the folk traditions that have in many cultures integrated work and leisure, but also those that have integrated leisure with the community's framework.<sup>29</sup>

Leisure and leisure-tourism have been part of this individualized pursuit of meaning. The Church, while it has contributed to many leisure programs, has not provided the meaning that these programs were intended to provide nor for which persons have been seeking.

The churches, and church movements have contributed much time and monies to furthering projects of related organizations such as the YM and YWCA's, and many of the larger churches sponsor recreational programs for the youth...and older members of the church...although the truly leisurely aspect of many of these might well be questioned. (underlining supplied.)<sup>30</sup>

The "leisurely" aspect of leisure time activities, including leisure-tourism, is to provide individuals with meaning and integration and, thus, with fundamental renewal and recreation. Part of the problem of this endeavor has been the bifurcation of faith and life that the Church has allowed to happen. As noted earlier, the Church has excluded leisure from the purview of its concern. Forgetting the rich heritage of leisure, particularly the sabbath, leisure has been excluded as a sphere of meaning and importance. Part of the remiss is that the Church has had a basic fear of leisure and leisure-tourism. Beyond the historical fear of the Roman colesium and the taboos of Calvinism and Puritanism, the fear of the Church in relation to leisure-tourism is very much related to the way persons respond to crisis. Schematically it can be represented as follows:

Leisure-Tourism Response  
To Global Crisis

Church's Life and Ministry

- |   |                                     |
|---|-------------------------------------|
| 1. Narcissism                           | Fear of persons not loving God      |
| 2. "Armageddon Syndrome" (Escapism)     | Fear of persons not loving neighbor |
| 3. Ignorance - Ignoring (Fragmentation) | Fear of persons not loving self     |
| 4. Structural Animosity                 | Institutional fear                  |

It must be noted that these particular fears are sometimes explicit but more frequently implicit in the ongoing life of the Church.

First of all, the Church has a basic fear of leisure-tourism because it correctly perceives that leisure-tourism is a narcissistic response to global life today.

Here we may have to choose between the hedonistic view, which holds that our conduct is best when it produces happiness or pleasure, in contrast to the idealistic view, which stands for the kind of conduct that would tend to make us more perfect beings. Even within the range of hedonism, and its tie-in to leisure and recreation, the distinction must be made between the fleeting, superficial, and flimsy experience of pleasure, which is so often the sensuous pleasure of the flesh, and the more lasting, deeper, and satisfying experience of a combined biological and spiritual happiness.<sup>31</sup>

Secondly, the Church has a fear of leisure-tourism because it correctly perceives that persons participate in leisure-tourism out of an "Armageddon Syndrome" stance to the global situation. Leisure-tourism is perceived by many as an escape from life's problems and the mundane but necessary business of living with one climatic burst of pleasure "away from it all." The Church's basic fear is that leisure-tourism abets persons from coming to terms with life and really learning to love one's neighbor. Nevertheless, and somewhat ironically, the Church is now finding itself participating and encouraging this kind of leisure-tourism response. Brochures are coming daily from travel agencies advertising "Christian Cruise Vacations" complete with all the amenities. One such brochure offered: a day in Paris, two days in Rome and four days in the Holy Land. Each day would include "exciting ports of

call", sumptuous buffets, a "welcome aboard party", and an "happy hour." It called the cruise, "In His Footsteps."

The third basic fear that the Church has in relation to leisure-tourism is that persons participate in leisure-tourism (more correctly do not participate) out of a stance of ignorance. The Church has avoided leisure-tourism in this instance because of its allegiance with a Puritan and Calvinistic work ethic.

...leisure is as an important responsibility of the believer.... it is no excuse for the churches to remain bound up in a work-ethic which cannot yet accept leisure as a God-given sphere of fulfillment of life.<sup>32</sup>

The legacy of work runs deep into the fabric of today's society and the character of people.

Yet, many persons experience a new sense of self-worth with free time. Work balanced with leisure recognizes the wholeness of life.

It is easy to mistake movement for accomplishment and busyness for fulfillment... It is not a total answer to be sure, but recreative living at its best comes closer than all else toward giving us a sense of completeness.<sup>33</sup>

Nevertheless, the philosophy that idle hands are the devil's workshop is still a pervasive belief today.

Lastly, there is an institutional fear that the Church has in relation to leisure-tourism. This was alluded to earlier in terms of the Church lagging behind in its ministry to the "weekenders" and those persons who travel during the holidays. Doug McKenzie summarized this fear in his report to the Christian Asian Conference noting the

structural and the social animosity the Church has developed in relation to leisure-tourism:

Modern day tourism offers the Church the opportunity of exercising a ministry to the whole of mankind. Not often do we see the Church at any level of its life taking up the challenge...

Most congregations are structured to serve residence-based, work-orientated people. Consequently, the in-coming tourist is seen as an intrusion into an already on-going life.

The pastoral, worshipful, and financial orientation of congregations are directed to people in 'units of residence'...

In so far as its tourist ministry is concerned the Church has a built-in opportunity of interpreting the culture...(yet,) abdication of this kind of tourist ministry leaves the field wide open to the tourist image makers, and their advertised Hedonism. The 'beach bikini paradise' is the depth of the response the tourist is asked to make to a country's culture and its topography.<sup>34</sup>

While it is at the stress and crisis points of the tourist industry that the Church has one of its most important ministries, the Church has felt that the industry and its issues are beyond its concern and fear that they are beyond its expertise. In order to "retool" its ministry and mission for the leisure-tourism context, the Church must reflect upon its theological and ecclesiological resources. What now follows is a preliminary attempt for that process to begin.

#### Some Theological Resources for Ministry in the Context of Leisure-Tourism

The brief theology for leisure-tourism that follows seeks to articulate some ways that the resources of the



Christian faith can relate God and humanity and the world to each other through the leisure-tourism experience. Religion seen in its root meaning ("religio" - Latin - "to bind back") conveys a concern to rebind humankind to the cosmos and to heal the pervasive alienation between God and humanity.

The two congenital social maladies of civilizations have been war and social injustice. Religion has been the spiritual force that has held each civilized society together for a time in spite of the drain on its vitality that has been caused by these two deadly social diseases.

By religion I mean an attitude to life that enables people to cope with the difficulty of being human by giving spiritually satisfying answers to the fundamental questions about the mystery of the universe and of man's role in it and by giving practical precepts for living in the universe. Each time a people has lost faith in its religion, its civilization has succumbed to domestic social disintegration and to foreign military attack. The civilization that has fallen as a result of the loss of faith has then been replaced by a new civilization inspired by a different religion.<sup>35</sup>

Theology, the "queen of the sciences", is a way of speaking about God and the world in order to produce a vital and vibrant religion for persons. As we stand on the threshold of the twenty-first century leisure-tourism is now the major phenomenon of history. Its motivations, magnitude, scope and intensity have reached challenging new dimensions. The Church and its ministry must be transformed to meet this new opportunity "to make God real and change people's lives."

The exploration now of some theological resources will be divided into 1) foundational concepts regarding

leisure-tourism from the standpoint of process theology; 2) a process theodicy and Christology; and, 3) middle axioms concerning the traditional resources of the Christian faith in relation to the leisure-tourism experience. The reason that process theology has been chosen is that this particular theology has the potential to offer a faithful dialogue and contemporary reflection between the meanings present in common human experience and the meanings present in the Christian traditions. A revisionist theological model as outlined by David Tracey will be employed in order that such a theology for leisure-tourism can be at once, relevant to the pluralistic context of contemporary society as well as incorporative of the richness of the Judeo-Christian faith.

The first set of foundational concepts that provide the underpinnings of a theology for leisure-tourism is an overall paradigm of biblical theology offered by Professor Rolf Knierim.<sup>36</sup> It seeks to offer an understanding of the interrelationship between the cosmic order (creation) and human history and God's salvation history in relation to these two. Such a paradigm is very important for a national parks ministry which attempts to communicate God's saving grace through our natural and cultural heritage. Herewith is a synopsis of that paradigm. To summarize: creation is the universal and foundational aspect of life; however, there is a fundamental tension between human history and creation; that tension now threatens the very created order.

It is human history that threatens the cosmic order, and not the cosmic order that threatens human history. History has certainly the capacity to destroy itself while the cosmic order may continue to exist...In view of this concern, it appears indeed as the central task of world-wide human history to be in tune with or to get back into the rhythm with the order of creation. This task identifies the criterion from which the meaning or the failure of human history, its ultimate fulfillment or its ultimate sin, will be determined. If human history destroys the cosmic order of life on this globe, the exceptional place or at least one of the exceptional places where the purpose of the universe has become manifest, it attacks the universe itself, its purpose and the reality of its mystery. For theology and faith, this accountability of history demands a new, fundamental, and large scale attention to the theology of creation and to the ethos resulting from it.<sup>37</sup>

Indeed, the task before humanity is to reveal the meaning of creation and get human history in tune with creation. However, as Knierim points out, the tension cannot be reconciled through the order of creation nor the impetus of human history. Neither is human history condemned, though, to continue in friction with the order of creation.

Jesus Christ is the representation of God's presence in relationship to the concern for creation and is the already reconciliation of the tension between creation and human history; the Christian community understands itself as the eschatological human community called to witness to the new creation and whose function as the people of God is to reconcile human history and creation - a reconciliation which is identified by righteousness (right relationship) -through the cross of servanthood.

To be witness to this reconciliation in this world and for it would be the essential reason for the existence of God's people in this world, the reason from which all others derive their meaning. It seems

that...the New Testament ecclesiology (and) the Old Testament doctrine of Israel's election, receive their meaning and legitimacy in light of the theology of creation, of God's world, of God in and for his world...And it seems that this aspect (of creation and the reconciliation of human history) provides the critical basis and horizon for a biblical theology--and at the same time determines the purpose of the vocation of God's people in this world and the significance of their message to humanity.<sup>38</sup>

A corollary to this first set of theological underpinnings of a theology for leisure-tourism is the foundational concept of freedom. Calling upon the Biblical heritage, once again, freedom is always placed within the context of destiny. "Persons are both free and destined. Freedom is the act of deliberating, deciding and responding within our destined nature."<sup>39</sup> Everyone uses his/her freedom to live for some purpose. From Adam and Eve to Moses and the people of Israel, from Abraham to the post-exilic restoration, from Jesus to the early church, freedom has always been related to the destiny of living in relationship with God. To be sure, there have been dead ends and detours along the way and this destiny has taken on different expressions during history. The same holds true for the contemporary context of leisure-tourism.

The fundamental horizon of destiny today is the quality of life. Indeed, the leisure-tourism experience is a search for a quality of life, a "paradise lost," an "abundant life." The term quality of life is a value term. It is not a common denominator value, as some may consider it to be. Upon close examination one notices that there is sharp disagreement about its meaning. For instance, some

persons may use the term with a loose definition such as having enough money to purchase basic necessities and having the time, resources, and opportunities for spending one's life in a pleasant way. This, of course, is nothing but crude materialism. The biblical heritage, however, offers rich possibilities for understanding this important foundational concept in a more fulfilling and satisfying way.

The Bible has a variety of meanings regarding this value term, but one thing is very clear: the quality of life is defined by the spiritual and the material life. While the quality of life is ultimately understood from a non-materialistic point of reference, there can be no quality of life unless the material base is sufficient to sustain it.

McCleary and Wogaman lift up four themes to distinguish the biblical understanding of the quality of life. The first of these is the theme of covenant. Strictly speaking, we are not on our own. Covenant speaks of a divine initiative and a mutual relationship between God and creation. The meaning of such a divine interrelationship provides a unique world view. It delineates, first, that when persons seek out relationship with God and live in harmony with God, God will bless them. Conversely, when persons seek to live without God or live in disharmony with God, then genuine evil results. (A fuller treatment of theodicy will be developed later.)

Nevertheless, despite the problem of evil and the seemingly helpless human condition to overcome it, the covenantal theme underscores the unqualified, unlimited, unearned love of God. This "love that never lets us go" represents an inexhaustible, creative, responsive commitment by God for creation.

I do not pretend to understand all of the ways of God or his particular timetable for grappling with evil. Perhaps if God dealt with evil in the overbearing way that we wish, he would defeat his ultimate purpose. We are responsible human beings, not blind automatons; persons, not puppets. By endowing us with freedom, God relinquished a measure of his own sovereignty and imposed certain limitations upon himself. If his children are free, they must do his will by a voluntary choice. Therefore, God cannot at the same time impose his will upon his children and also maintain his purpose for man. If through sheer omnipotence God were to defeat his purpose, he would express weakness rather than power. Power is the ability to fulfill purpose; action which defeats purpose is weakness.

God's unwillingness to deal with evil with an overbearing immediacy does not mean that he is doing nothing. We weak and finite human beings are not alone in our quest for the triumph of righteousness. There is, as Matthew Arnold wrote, an "enduring power, not ourselves, which makes for righteousness."

We must also remember that God does not forget his children who are the victims of evil forces. He gives us the interior resources to bear the burdens and tribulations of life. When we are in the darkness of some oppressive Egypt, God is a light unto our path. He imbues us with the strength needed to endure the ordeals of Egypt, and he gives us the courage and power to undertake the journey ahead. When the lamp of hope flickers and the candle of faith runs low, he restoreth our souls, giving us renewed vigour to carry on. He is with us not only in the noontime of fulfilment, but also in the midnight of despair.<sup>40</sup>

Our covenant with God is, at the same time, our charter for community. The second of these themes is the communal theme. In our present individualistic Western

civilization in which each person seeks a "quality of life" for him/herself, this theme is an emphatic counterpoint. This contemporary individualism wears many faces in our culture, such as leisure-tourism is the freedom "to do one's own thing." However, the high water marks of biblical understandings clearly show that the quality of life is best experienced when persons belong to one another in community. In addition, the biblical understanding of community not only refers to the people of God as community, but that all of God's creation is to be community--there is to be one family of humanity just as there is one creation and one God.

The earth is the Lord's and  
the fullness thereof.<sup>41</sup>

To put it even more sharply: whenever persons are alienated from one another, whatever personal and social barriers exist; wherever persons are alienated from the natural world; however persons are alienated from the different dimensions of themselves; whenever persons are alienated from God - the quality of life is diminished.

We know that the whole  
creation has been groaning in  
travail; and not only the  
creation, but we ourselves.<sup>42</sup>

Covenant and community are relational terms sometimes connoting a passive conception of life. Yet, the whole biblical world view depicts God seeking to endow creation with enduring possibilities for bringing forth life. We are created to live and love and called to co-

create with God a distinctive quality of life. The biblical heritage stresses that purposeful, life-giving activity is an outgrowth of meaningful communal life. While the biblical heritage stresses that we are saved by God's grace -- through faith not works -- works is, nonetheless, an integral part of life and faith. Concomitantly, it should be noted that while "good works" motivated by guilt or fear may do some actual good, they are not truly creative because they are devoted not to the good for the sake of good, but motivated by a self-centered force. The biblical heritage deems that creativity is one aspect of the quality of life, but it is truly creative when it is in concert with the purposes and will of God, i.e., when it seeks to bring forth life and love through self-giving.

Lastly, a plain, dull, austere attitude toward life is hardly consistent with the biblical view of life. But celebration is. "And God saw everything that he had made, and behold, it was very good!" (Genesis 1:31); "And David danced before the Lord with all his might." (2 Samuel 6:14); "Let everything that breathes praise the Lord!" (Psalm 150:6); "I have come that they may have life, and have it abundantly." (John 10:10). The catechism asks, "What is the chief end of man? Answer: To glorify God and enjoy Him forever." To worship, to celebrate, to enjoy goodness and beauty, to have life abundantly is an integral



component in the biblical understanding of the quality of life.

These four themes--covenant, community, creativity and celebration--are the biblical witness as to what constitutes the quality of life. To live in covenant with God; to be in community with the family of humanity; to create life and love; to enjoy life's beauty and goodness and truth, is to experience the abundant life. Leisure-tourism, on one hand, is the experience of freedom. But more importantly, leisure-tourism is the freedom to search out and experience life abundantly.

Persons, today, yearn deeply to experience this destiny of abundant living. John Biersdorf notes:

When a culture becomes fragmented and confused, as is ours, people hunger for experiences to help them integrate their lives and find strength for living.<sup>43</sup>

The third set of foundational concepts necessary for a theology for leisure-tourism is that of myth and experience. The interrelationship of myth and experience can be very helpful in understanding the scene of our contemporary culture.

The idea that myth is only partially true is a result of modern civilization. While myth is not a set of abstract propositions, it does provide persons a "picture of reality" and a guide for how one relates to life.

A myth serves at least two purposes--it helps us gain power over ourselves and over the world in which we live; and equally essential, it makes sense, giving meaning to our actions, our self-identity. Myths or beliefs reside in the tradition of

communities. One absorbs the myth by learning to live and function in the community. It is important to remember that the skills, beliefs, and feelings which express the myth are usually not taught at the conscious, cognitive level.<sup>44</sup>

Pluralism and rapid social change -- the dominant characteristics of modern society -- have become the "picture of reality" today. As society has become differentiated into different institutions, each with its own area of concern, religious communities have become the custodians of the "sacred cosmos." However, no longer do persons live under a "sacred canopy."

No religious belief system or myth encompasses all of life in the modern world, and no religious institution serves more than part of a society. We are used to that insight, calling it the acceptance of pluralism. But pluralism seems almost too gentle a word to describe the fragmentation, confusion, and meaninglessness that characterize contemporary culture.<sup>45</sup>

In America, when the founders established a separation of Church and state in the Constitution, they not only protected certain freedoms but, in the process, also relativized religion. Now a person consciously chooses one's religious myth. As John Biersdorf notes, "to the already problematic task of being human, the modern world now imposes on each of us the additional burden of responsibility for our own identity and meaning,"<sup>46</sup> i.e., a personal life myth.

In the modern world, where the religious tradition represents only one set of values, and where there is so much change that no tradition can anticipate it, it is a profoundly difficult task to construct a personal life myth out of the available resources. People often take a partial belief and attempt to stretch it to meet needs it was never intended to meet.<sup>47</sup>

It is not a coincidence that with the increase of pluralism and rapid social change there has been an increase in leisure-tourism. In this age of discontinuity, leisure-tourism is an occasion for persons to re-establish the myths by which they live. Dean MacCannell critiques our modern age and the leisure-tourism phenomenon:

...sightseeing is a ritual performed to the differentiations of society. Sightseeing is a kind of collective striving for a transcendence of the modern totality, a way of attempting to overcome the discontinuity of modernity, of incorporating its fragments into unified experience. Of course, it is doomed to eventual failure; even as it tries to construct totalities, it celebrates differentiation... The differentiations are the attractions. Modern battleships are berthed near Old Ironsides; highrise apartments stand next to restored eighteenth-century townhouses; "Old Faithful" geyser is surrounded by bleacher seats...For moderns, reality and authenticity are thought to be elsewhere: in other historical periods and other cultures, in purer, simpler lifestyles. In other words, the concern of moderns for "naturalness," their nostalgia and their search for authenticity are not merely casual and somewhat decadent, though harmless, attachment to the souvenirs of destroyed cultures and dead epochs. They are also components of the conquering spirit of modernity--the grounds of its unifying consciousness.<sup>48</sup>

John Biersdorf points out that one consequence of this personal construction of myths is good news to some people but bad news to others. Those who have been previously trapped because of geographical, race, color, sex or socio-economic conditions will see pluralism and social change as offering hope for overcoming oppressive structures. On the other hand, those persons who have received their identity and a measure of the "good life"

from stable institutions, family and friends will find the change upsetting and threatening.

Another consequence is that society is becoming increasingly polarized. Such an atmosphere of polarization breeds all sorts of ill-effects from the "me" generation to social anarchy and political tyranny. It is seen already in "looking out for number one," the ever increasing disparity between the rich and the poor, the gulf between "liberals" and "conservatives," and even the deep theological and ethical divisions in the Judeo-Christian faith.

For instance, Biersdorf observes that many conservative Protestant, Roman Catholic and Jewish groups approach this problem of pluralism and change through emphasizing the continuity and security of traditional beliefs and community forms. In a sea of change and relativity such an approach seeks to provide clean, authoritative answers. On the other hand, many liberal groups have attempted to be relevant to every new advance of scientific and social change. They celebrate individual valuing and the use of pluralistic beliefs and symbols in relating myth. Whereas the former group seems to have "lost touch" with the modern world, the latter group overlooks its obligation to provide strong, comprehensive, understandable myths and community forms that give power and meaning to life.

The third consequence of which Biersdorf notes is that the new pluralism and accelerating social change have created a present hunger for experience.

Contemporary pluralism results in a need for authentic and powerful experience to give meaning to personal life and to intergrate the social order. In modern society people need meaning-laden, integrating experiences. They live their lives relating to institutions which have no necessary relationship with each other, which share no common myths or values.<sup>49</sup>

In the midst of an ever-growing pluralism and ever-accelerating change people have looked to several sources to provide meaning-laden experiences. For some time, one source has been work. Another has been the family. Leisure and leisure-tourism are two dominant contemporary sources from which persons seek to satisfy their hunger for experience.

Biersdorf delineates the elements that constitute experience. His insightful analysis is particularly instructive for understanding the phenomenon of leisure-tourism:

An experience, first of all, connects inner and outer reality...the experience of viewing a beautiful sunset or scenic vista is moving precisely because the external reality elicits a profound and complex inner emotional response. In addition to touching our inner life, an experience has an intrinsic value. It is a worthwhile event for its own sake, not because it is a means to another end. Time spent with one's beloved is not useful for something else; the very suggestion is abhorrent.

An experience is often new, unique, or renewing. The experience of watching and hearing and smelling the active volcano on the island of Hawaii was important for me precisely because it was the first time I had experienced the earth opening and molten rock crashing and flowing out. But an often repeated event can also be a renewing experience when it

surprises a habitual perception and increases love or vision; as, for example, in talking with a child over a routine matter and suddenly being struck afresh by the child's vitality and beauty.

In addition, an experience is essentially connected with meaning. The great mystical experiences leave a residue of meaning or myth behind. They are often paradigmatic events which make sense out of the other events in life. So powerful are these mystical experiences that they demand the transformation of one's understanding of reality in order to establish their truth. We use such perceptual and action schemas every day. An important experience challenges our habitual schemas to take the new event into account. When the schema adjusts to include the new experience, the schema is changed. As the transformed schema is brought back into habitual use, our everyday living is changed.

Important experiences touch many areas of life in an interconnected way, and the new meanings which grow from them are often at the fundamental level of myth; that is, they have to do with one's personal identity and one's connectedness with other human beings, the earth, and God. New meanings at such a level are often difficult to articulate. But both the loss of words and the new affirmation of traditional words indicate that the experience has broken the old meaning system. Some profound change has taken place within the person because of the experience, and in time a new perspective on life, a transformed myth will arise.

A final characteristic of important experiences has already been implied. They often grant power to the one having the experience. Important experiences can profoundly stir the emotions and touch conscious and unconscious levels of personality. When the effect is personally confirming, the residue can be a sense of personal power, peace, and joy, which may last into the days and weeks following. If the experience has touched levels of anger, pain, or fear in such a way as to integrate them with the rest of the personality, a changed and more confident self may gradually emerge afterward. Important experiences have such power that people tend to remember their personal histories in terms of such events. These experiences then order the rest of their lives into meaningful narratives.

(Yet,) experience is not unambiguous. The emotional power of it can deepen one's prejudices and self-righteousness. It can, and has at times, become elitist, putting burdens of guilt and inadequacy on those who cannot achieve certain states of consciousness. And it can appeal to and support privatism and social irresponsibility in American religion. Theologians have the task of helping to set

the norms for religious experience. Which experiences, powerful and meaningful though they may be, are faithful to, and which are denials of, the God of love?<sup>50</sup>

To summarize, experience is rich when it connects persons with inner and outer reality (i.e., they have an opportunity to integrate event and effect into a lived-moment of experience); it provides persons with new and unique encounters "enlarging the landscape in which they have their being"; and, when it provides new meanings that help persons make sense out of the other events of their lives. Such experiences transform persons and often grants a sense of personal power, peace and joy to the one having the experience. In addition, the experience of leisure-tourism can order the rest of their lives into meaningful narratives. Moreover, the leisure-tourism experience is truly re-creative when it enables persons to sense their vocation and participate in the reconciliation of human history (and their own history) with creation.

We have been considering thus far that leisure-tourism is the quest for freedom and experience. Leisure-tourism also is an attempt to reconcile the basic fragmentation and alienation persons sense in our modern age. Nevertheless, leisure-tourism can thwart the experience of the quality of life and, consequently, become less than satisfying and recreative for persons. To develop these considerations, they must be explored in the context of theodicy.

Theological Resources Continued -  
A Process Theodicy for Leisure-Tourism

It will be recalled that leisure, by definition, means "freedom provided by the cessation of activities, especially time free from work or duties; to be permitted (to do as one chooses)."<sup>51</sup> Much of today's leisure-tourism is perceived and pursued as the freedom "to do one's own thing" free from the responsibilities of work and the requirements of other everyday relationships. It is true that leisure-tourism is the freedom to cease from everyday work and routines. However, the freedom of leisure-tourism does not usher in the "abundant life" until it is placed within the context of the quality of life.

Leisure-tourism is an occasion of freedom to experience the quality of life. As such it is an occasion to experience intensity and harmony. The wise use of leisure-tourism brings zest (the intensity of new encounters) and rest (the harmony of new connections and meanings). To the end that both intensity and harmony are present the individual will have a sense of wholeness and fulfillment. Yet, leisure-tourism which seeks freedom and experience, intensity and harmony, zest and rest often is thwarted. An explanation from the process theodicy by David R. Griffin can be helpful:

The opposite of intensity can be called "triviality." In human terms we speak of this dimension in terms of boredom, lack of zest and excitement. The fact that intensity is at least as important as harmony



is evidenced by the fact that we often risk great pain, both physical and psychic, for the sake of excitement. Of course, people differ in regard to the relative value which they place on each of these criteria, with some risking present harmony for increased intensity, while others forgo the possibility of greater intensity for the sake of preserving the harmony which has been achieved. But everyone wants both factors to some degree. A person may even prefer death to the continuation of experience in which either harmony or intensity is outweighed by its opposite.<sup>52</sup>

Much of the leisure-tourism experience cultivates triviality and disharmony. Examples abound. Suffice it to say that different kinds of leisure-tourism activities have different value and meanings among individuals. These differences will depend upon age, sex, personality, cultural and socio-economic characteristics.

Meaningful leisure is not just a fringe phenomenon, but is an expression of total human value system, of ideals, and of social integration. Our suggestion once again is that it is the total personality of the individual and the total social era which must be discussed in speaking of leisure.<sup>53</sup>

Leisure-tourism becomes most meaningful through its fulfillment value, which is to say, its capacity to develop the many dimensions of an individual's personal, social and religious life. However, many persons do not wisely use the leisure-tourism experience:

Toynbee: Leisure enlarges our scope for making choices...(yet,) human nature shies away from leisure...The traditional recipes for dehumanization are political dictatorship and military discipline and drill. But since the time of the Industrial Revolution, these older dehumanizing anesthetics have been supplanted by...leisure.

Ikeda: People...resort to meaningless amusements to consume the extra free time...I believe that man is fundamentally a creative animal, indeed a being that cannot live without experiencing the joy of the creative act. I see the solution to the leisure

problem in finding ways to cultivate and develop creative talents.<sup>54</sup>

Leisure-tourism is an experience of meaningless amusements when it does not cultivate a person's creativity -- to experience life in new ways and enlarge his/her scope for making choices and developing new responsibilities in the future. For instance, the Church is quite correct in one of its fears of leisure-tourism, that fear of leisure-tourism abetting narcissism and thus thwarting persons to love God. Whenever persons relinquish their opportunity to be creative they relinquish their covenant with God to be co-creative of life and love. While the narcissist seeks intensity of experience, the result of self-seeking is a triviality of experience. The experience of leisure-tourism is most distinctly intense when it is an activity of creativity and particularly co-creativity.

One other point needs to be made. The Church compounds this triviality because it generally has excluded leisure-tourism as an important area of life and from the purview of its ministry. As a result persons perceive leisure-tourism not only as freedom from work and daily responsibilities but also freedom from religious values and meaning. The consequence is that leisure-tourism is not able to be genuinely recreative. (This idea of leisure-tourism being genuinely recreative will be developed later.)

The second way that leisure-tourism thwarts the search for an experience of the quality of life is by

disharmony. Some observers have suggested that when a person's energy is not creatively utilized then it emerges as a destructive energy. Whereas triviality thwarts our convenantal relationship with God to be co-creative of personal life, for instance, disharmony thwarts our communal relationship with others and the whole family of humanity. The Church is correct in its fear of leisure-tourism, those fears being the responses of "ignorance" and "the Armageddon syndrome." Often leisure-tourism does not allow an opportunity for persons to genuinely love themselves or their fellow human beings.

As an example, the "Armageddon syndrome" does not allow for persons to genuinely encounter others. At first glance, this seems to be paradoxical: persons travel to visit new people and places, however, as the response suggests, leisure-tourism is an attempt to escape the world that has become so degenerative. MacCannell explains:

The critique of tourists is not an analytical reflection on the problem of tourism--it is a part of the problem. Tourists are not criticized for leaving home to see sights. They are reproached for being satisfied with superficial experiences of other peoples and other places. In other words, touristic shame is not based on being a tourist but on not being tourist enough, on a failure to see everything the way it "ought" to be seen. The touristic critique of tourism is based on a desire to go beyond the other "mere" tourists to a more profound appreciation of society and culture, and it is by no means limited to intellectual statements. All tourists desire this deeper involvement with society and culture to some degree; it is a basic component of their motivation to travel.<sup>55</sup>

The tourist, he observes, can step out of modernity and grasp reality sui generis becoming part of life's

deeper dimensions. The result of this "Armageddon syndrome" response of leisure-tourism, though, is often the exploitation of peoples and cultures creating an even greater disharmony in the world which this tourist seeks to escape.

It is the tourist that systematically scavenges the earth for new experiences to be woven into a collective, touristic version of other peoples and other places. The effort of the international (tourist) to coordinate the differentiations of the world into a single ideology is intimately linked to its capacity to subordinate other peoples to its values, industry and future design.<sup>56</sup>

One other way that the leisure-tourism experience creates disharmony among persons is never having an opportunity for persons to encounter themselves. This is reflected in the leisure-tourism response of "ignorance." It will be recalled that these persons often "ignore" the global crisis by working longer and harder hours and, concomitantly, seek release and meaning in consumerism. Being "poor in soul" they seek to fill the void by becoming "rich in things."

As P.G. Anson concludes after an examination of recent guide books, somebody, either the author or the publisher, has a very low idea of the average traveling American, and that idea is that the tourist is nothing more than a consumer: a consumer of food, drink, lodging, tickets and souvenirs....That is why such guidebooks as these avoid the cultural aspects of the countries they describe: monuments, the everyday existence of the people, the countryside cannot easily be made to contribute to the Big Business that tourism has become.<sup>57</sup>

While food, drink, lodging and souvenirs are important elements of the leisure-tourism experience, it is far more

important to encounter others and oneself in new and genuine ways. Oftentimes, leisure-tourism does not encourage nor enable persons to reflect upon their experience and integrate event and effect. To the extent that leisure-tourism perpetuates this fragmentation within persons the fragmentation and unreflective consideration among persons will continue. To the extent that leisure-tourism:

- does not enable persons to connect the inner and outer reality of life;
- does not enable persons to encounter genuine new and unique experiences;
- does not connect persons with the deeper meanings of life;

it cannot grant the renewing power of celebration and recreation for after which leisure-tourism is sought. Indeed, leisure-tourism is fraught with the evils of triviality and disharmony. Yet it is also resplendent in its possibilities for experiences of intensity, enjoyment, and harmony. By in large, leisure-tourism reflects the fundamental tension between human history and creation.

Leisure-tourism is thwarted by triviality (e.g., filling one's leisure time with inconsequential activities and amusements) and disharmony (e.g., not utilizing leisure time to genuinely "connect" with new people, places and issues as well as "connect" with oneself integrating event and effect into experience). The leisure-tourism which seeks freedom and experience, intensity and harmony, zest

and rest is thwarted in one other way. While persons want both intensity and harmony, one of the reasons for the misuse of leisure-tourism is the fundamental conflict in leisure-tourism itself. The zest (intensity) and the rest (harmony) which leisure-tourists seek are in a seemingly fundamental tension. An explanation, once again, from process theodicy by David R. Griffin can be helpful:

Why is it that intensity and harmony are somewhat in tension, so that efforts to achieve one may endanger the other? It is because increased intensity requires increased complexity which can bring together a greater variety of detail into contrast. Bringing more details into experience may upset the harmony which had been achieved among the elements that had previously been combined. If harmony is to be achieved, it will have to be a more complex harmony. It is for this reason, for example, that some people at some stage in life refuse to entertain seriously any new thoughts; they fear that a harmony between these thoughts and others which they value will not be achievable, at least, not without more effort than they want to expend. But it is also partly for this reason that we believe that continuing to learn is good. Continual learning provides the possibility for increasingly intense experiences, since it continually provides new elements to be integrated into an increasingly complex harmony.<sup>58</sup>

Herein lies the fundamental tension within leisure-tourism itself. Herein lies also its inherent potential for good or ill.

There are two senses in which an experience can be "complex," and both of these contribute to intensity. First, there is complexity in the sheer amount and variety of elements which are integrated in an occasion of experience...For example, a person receives influences from its own past experiences, from its body, and from God. The act by which an occasion of experience absorbs data from other experiences is called a "feeling" or a "positive prehension." The act of excluding data from feeling is called a "negative prehension."

Hence, a person will feel or positivelyprehend some of the available data, but will negativelyprehend the rest, thereby excluding it from contributing positively to its own internal reality. Persons will differ in regard to the balance of positive and negative prehensions. Some occasions are more complex in the sense of being able to appropriate more of the available data.

To be able to appropriate data means to be able to bring it together into effective contrast. Some data which a more complex occasion could integrate into contrasts will constitute incompatibilities for a less complex individual. The growth of complexity in this first sense means the growth in the intensity of experience.

The second sense of complexity is, paradoxically, the ability to simplify. The correlation between intensity and simplicity seem at first, counterintuitive. The reconciliation comes from seeing (1) that it is the most complex experiences which are able to effect this simplification; (2) that this simplified result presupposes the positive appropriation of a vast quantity and variety of data; and finally (3) that the intensity associated with this simplified result comes in part from the fact that it is held in contrast with the welter of feelings of which it is a simplification.<sup>59</sup>

In other words, Griffin is pointing out that persons can incorporate a variety of experience into their being up to a point. However, upon receiving a great amount and variety of data, a person must have a means of simplifying that data. For instance, in our day we are going through revolutionary change in the amount and complexity of information. The world in which we live has become, indeed, more complex and persons are now more aware of that complexity than ever before, especially through the advanced technology of our communication systems. One way that persons are attempting to simplify the overload of information is through leisure-tourism.

We have already noted the different responses persons make concerning the global crisis in relation to leisure-tourism. Two things are quite evident: persons are attempting to simplify the complexity through trying to discover and experience a "paradise lost" or, as MacCannell suggests, subordinate diverse cultures, peoples and events into one's own preconceived value system. Both attempts, however, not only ultimately fail but are inherently destructive. The attempt to find and experience a "paradise lost" often reduces the idea of paradise to the most banal desires.

Tourism offers scope for panderers to the current taste to exploit travellers on the level of the inconsequential and repulsive...(often) the traveller brings a taste to satisfy that is not too elevated, cerebral, or puritanical. The host feels that it is assumed money will buy anything.<sup>60</sup>

Both instances attempt to reduce the diversity of our world into one's own value system.

Persons are keenly aware not only of the complexity of our time but the enormity and the seemingly recalcitrant character of our global crisis of productivity. As Edith Bunker once quipped: "Trouble is now like a hole in your sock; pretty soon you have more hole than you do sock." It is quite clear, that our world is in a struggle of life and death with this tension. Everyday we see the struggle to simplify the complexity in a myriad of efforts from the ever-increasing extinction of diverse life-forms to the degradation of native cultures; from the increasing



disparity between the rich and the poor to the political struggle of the superpowers attempting to dominate (and therefore make "safe") the world. As well as the more positive efforts such as telecommunications and computers. It is not a coincidence that with the rise of global travail there has been a rise in leisure-tourism.

Leisure-tourism has had some success in simplifying our revolutionary times by helping persons make sense of a rapidly changing, diverse world and helped persons experience the "abundance" for which life was created. Yet, as it has been noted previously, leisure-tourism also has been responsible for the deterioration of the world. By itself, leisure tourism, does not really address the global crisis of productivity, i.e., the interdependence between producing livelihood and resources for persons, a deeply fulfilling spirituality, and an effective responsibility among persons to live as a family of humanity. By in large, leisure-tourism has not been placed within the framework of the deeper dimensions of the quality of life. Nevertheless, in usual magnificent scale God is acting, once again, to enable the "abundant life" to become a reality through the phenomenon of leisure-tourism.

What is needed in order to wisely use leisure-tourism? Two things are suggested. First, there needs to be some overall paradigm of reality of which Griffin speaks in order to effectuate simplicity --a simplicity that preserves harmony and intensity and does not destroy

either. Knierim is quite correct that "this tension cannot be overcome through the created order nor through the impetus of human history. "It is suggested that that paradigm of reality is Christ. Second, there needs to be some means by which persons can become aware of the myths which now give their lives meaning and determine their behavior. This is the function of middle axioms. Moreover, middle axioms provide the means by which that paradigm of reality (Christ) can get across into human experiences. The national park provides an unexcelled middle axiom. This second point shall be developed after the first.

Theological Resources Continued -  
A Process Christology

The paradigm which provides simplicity and preserves intensity as well as harmony is Christ. It is Christ in which life's complexities and problems are reconciled and redeemed according to God's purposes for creation. Furthermore, it is this paradigm of reality which enables the wise use of leisure-tourism. It is Christ which weaves life's joys and sorrows into the tapestry of the "abundant life." As John Wesley's hymn expresses:

I'll praise my Maker while I've breath; And when my voice is lost in death, Praise shall employ my nobler powers. My days of praise shall ne'er be past, While

life, and thought, and being last, Or immortality endures.

Happy the man whose hopes rely on Israel's God; he made the sky And earth and seas, with all their train. His truth forever stands secure, He saves th' oppressed. He feeds the poor, And none shall find his promise vain.

The Lord pours eyesight on the blind; The Lord supports the fainting mind; He sends the laboring conscience peace. He helps the stranger in distress, The widow and the fatherless, And grants the prisoner sweet release.

I'll praise him while he lends me breath; And when my voice is lost in death, Praise shall employ my nobler powers. My days of praise shall ne'er be past, While life, and thought, and being last, Or immortality endures. Amen.<sup>61</sup>

Going further, it is the logos of Christ Jesus which can enable persons to experience and integrate a vast amount and variety of data.

...your life is hid with Christ in God...Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, forgiving each other; And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts and be thankful. Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.<sup>62</sup>

It is Christ which can enable persons in their leisure-tourism experience to connect the inner and outer reality, enable persons to genuinely encounter new and unique people, places and issues, and provide overall meaning to the leisure-tourism experience and life as a

whole. It is Christ, who can provide that greater complexity (novelty) and restore both intensity and harmony to the leisure-tourism experience. Christ makes real the "abundant life" because Christ is

...the way, and the truth, and the life; He who has seen me has seen the Father;...he who believes in me will also do the works that I do; and greater works than these he will do...If you love me, you will keep my commandments...I will not leave you desolate; ...Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also...you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.<sup>63</sup>

Christ makes real the "abundant life", first, because Christ is "the way." "By describing himself as the way Jesus makes clear...the way and the goal are not to be separated ...redemption takes place in human existence... The paradox that the way and the goal are the same is brought to our notice ('that I am in my Father, and you in me, and I in you.')

<sup>64</sup> Christ makes clear that life is sanctified in its wholeness; concomitantly, persons are called to be on a pilgrimage of doing "the Father's work."

Leisure-tourism is often understood as an experience in the future. It is anticipated, planned for, and experienced as something separate from life's routines and responsibilities. It is considered to be an experience free from work, daily requirements and, as pointed out earlier, religious activities. Leisure-tourism also cultivates a certain "present-mindedness," while on one

hand is good, when it becomes ahistorical it cuts off persons from their roots which enables them to know who and Whose they are. Christ, as the way to the "abundant life" clearly sets forth that there is no separation between now and then, the present and the future, life and leisure.

But if the sweep of the second hand is all there is, then there is trouble. The Greeks distinguished two kinds of time. Kronos refers to time as a measureable duration. Kairos, by contrast, is lived time, the time in which significant things happen to people. Kairos is time as we are conscious of events happening and refers to our ability to grasp the past, present and future as a meaningful whole. Kronos, or clock time, focuses on the instant, while kairos focuses on the significant whole. Kronos is all-too-present in work, but kairos, significant time, is glaringly absent. The matter runs deeper than a neat verbal distinction...<sup>65</sup>

When Jesus said, "Yet a little while and the world will see me no more, but you will see me; because I live, you will live also," was confirming the past, present and the future as a meaningful whole. Jesus as the Christ is God's eschatological reality which confirms that life in Christ is an "eternal now." To be alive in Christ is to live in an "eternal now." In other words, whereas leisure-tourism focuses upon an instant and an instance, life is given meaning as it is experienced as a whole. Moreover, life becomes "abundant" when it is lived as an "eternal now" in which to do "the Father's work."

The aim of our pilgrimage is to be transformed from within that we might perceive reality in a new way, experience the world in a new way, and live our lives in relationship to that world in ways that God's will might be done and God's kingdom comes. For that to occur our journey has endings and beginnings.

Conversions, the change of mind or perception, the repentance to which a Christian is called, is a

continuous and lifelong process. While conversions begin as everything in history does at some time, their processes are not completed until every aspect of the human personality is driven out into the light of God's mercy and renewed. Conversions proceed layer by layer, relationship by relationship, here a little, there a little--until the whole personality, intellect, feeling and will have been recreated by God.<sup>66</sup>

Leisure-tourism affords an experience to see all of life as a pilgrimage and an opportunity to see new ways to do "the Father's work." Leisure-tourism is God's opportunity for persons to get in touch with this wholeness and this "way." This, then, gives meaning to the complexity of our lives and a way of making sense about life's perplexities and problems. In bestowing such simplicity Christ, indeed, is the "abundant life."

Christ makes real the "abundant life" because Christ is also "the truth." "This truth does not exist as a doctrine, which could be understood, preserved, and handed on...Rather the position (a person takes to Christ Jesus is deciding) not whether he knows the truth, but whether he is 'of the truth,' that is to say, whether his existence is determined by the truth (and) whether the truth is the ground on which his existence is based."<sup>67</sup> That truth of Christ is also expressed in the gospel of John:

For God so loved the world  
that he gave his only Son,  
that whoever believes in him  
should not perish but have  
eternal life.<sup>68</sup>

Truth, coming from the Old English "trothe," means fidelity of relationship. It connotes a loving, covenant relationship. The truth of Christ is that God has a loving

relationship of fidelity with all of creation. All of creation is the focus of God's creative, responsive and redemptive love. One person, or nation, or people is loved by God as much as another. As the children's song recites:

Jesus loves the little children,  
All the children of the world;  
Red and yellow, black and white,  
They are all precious in his sight.

God loves the natural and cultural, the organic and inorganic, the past and the future of creation. As the children sing, "He's got the whole world in his hands!" This means that when one part of creation is suffering all of creation suffers; when one part of creation experiences joy all creation experiences joy. There is a solidarity in God's love and God's creation which gives authenticity to leisure-tourism and all of life. This is the essence of "truth."

Leisure-tourists, however, are often on a relentless, multi-billion dollar search for authenticity and "real living."

Interestingly enough, the generalized anxiety about the authenticity of interpersonal relationships in modern society is matched by certainty about the authenticity of touristic sights. The rhetoric of tourism is full of manifestations of the importance of the authenticity of the relationship between tourists and what they see; e.g., this is a typical native house...this is the actual pen used to sign the law...But this does enhance the supposed authenticity of true sights such as the Statue of Liberty or the Liberty Bell. Modern society institutionalizes these authentic attractions and modern life takes on qualities of reality thereby.<sup>69</sup>

The separation between reality and authenticity is compounded as different historical periods, contemporary cultures, and peoples are looked upon as "us" and "them." Rarely is there an experience of solidarity or continuity. It is an ironic paradox that leisure-tourists are in search of reality and authenticity elsewhere, but fundamentally know and behave as if that leisure-tourism experience is not real. The "real world" is the life situation at home.

Christ, as "the truth," makes clear that all of creation is authentic and that in each place, in each time, with each person and people, God's love is waiting to become real. Leisure-tourism becomes, then, an opportunity to experience new ways that this "truth" (troth) is becoming real and ways in which this "truth" is denied:

Leisure...will have to become an arena where we do battle with the value-distorting powers. There will be no meaning to leisure, and therefore to life, until we slay the dragons of antilife, the dehumanized commercialism, and impoverished collectivism, and the final negator of the human spirit, the manmade threat of total destruction.

This implies an imaginative broadening and emotional deepening of the historic understanding, a sense of context and relatedness not only of interaction but of essential relatedness so that the tragic failures of history - almost the whole of history - may be seen as failures or breaks in relatedness, something that pollution and war should make clear enough.<sup>70</sup>

Two final notes regarding Christ as "the truth." First, Christ is the one who clarifies the ambiguity of history and brings order and simplicity. Christ is the way in which to discern if the activities of leisure-tourism



and life are authentic and real. The "truth" to use in this discernment is whether or not they express a creative fidelity and put forth a justice order for all of creation. For instance, an experience which awakens a new sense of freedom, destiny and vocation within a visitor at the Statue of Liberty is an authenticating experience of "truth." An experience of leisure-tourism prostitution in the Third World is not an expression of Christ's love (i.e., disharmony) of all creation. In addition, a person who does not attempt to translate his/her leisure-tourism experience into new acts of justice and vibrant spirituality has misused leisure-tourism (i.e., triviality). This aspect will be dealt with more fully in terms of what constitutes authentic recreation.

Second, the "truth" of Christ connotes a message of hope. Part of God's covenant relationship is the ever-present creative, responsive love of God. Despite the "value-distortions" of truth by humanity, God is still the creative love at work as an originating and restoring power in the world. Leisure-tourism is an opportunity to experience the continual goodness of God in blessing and sustaining the creation. To know, then, this "love that never lets us go" is "abundant living," indeed!

Christ makes real the "abundant life" because Christ is not only, "the way and the truth," but also "the life." The basic incentive and goal of leisure-tourism is, on the surface, the "good life." Yet, there is a natural

anathema that leisure-tourism has with authentic Christian existence. For many leisure-tourists the "good life" comes through pleasure. Christian existence, on the other hand, posits that the "abundant life" is living in relationship with God and the world in creative fidelity. The "abundant life" is most fully realized through creative, redemptive suffering for others. This is the crux of the fundamental animosity that the Church has with leisure-tourism -- and it might be added, the basic animosity (expressed by the indifference and apathy) that many persons have with the Church today. Nevertheless, it is within this very crucial tension that a point of reapproachment -- nay, an opportunity of conversion and redemption -- can be achieved which can bring new life to persons and the world.

The key to such a reapproachment lies in the premise that leisure-tourism opens up new ways of being human and appropriating the "abundant life." Presently, we are aware that we live in an inhuman world as the crisis of productivity suggests. One of the reasons for this is that we live in a society that has narrowly defined what it means to be human and to be alive.

Life is ceaseless revelation. Both of landscape...a wide-lensed field with a skyline. And inscape...a patterning beauty still growing. With much distinctiveness and suggestion of moreness.

The more world we take in and understand, the larger the landscape in which we have our being.

How much we become human depends upon allowing particular inscapes to strike through our senses into our mind with a feeling of discovery and fresh rightness. Until their "this one beauty" dwells in us.<sup>71</sup>

Leisure-tourism opens up new landscapes and inscapes for being fully human. The way in which those landscapes and inscapes are most widely opened, however, is through participation in the life of Christ.

As Bultman puts it: Christ is the "divine reality which bestows life on the believer in that it bestows self-understanding in God."<sup>72</sup> That self-understanding is best depicted through the life of Jesus. Through his words and works of servanthood, through the cross of Jesus' death and resurrection, Jesus opened the way to authentic living. It must be understood that

The intentional will of God was not that Jesus be crucified, but that he be followed. If the nation had understood and received his message, repented of its sins, and realized his Kingdom, the history of the world would have been very different. Those who say that the crucifixion was the will of God should remember that it was the will of evil men.

But when Jesus was faced with circumstances brought about by evil and was thrust into the dilemma of running away or of being crucified, then in those circumstances, the Cross was his Father's will. It was in this sense that Jesus said, "not what I will, but what thou wilt."

The ultimate will of God means, in the case of the Cross, the high goal of man's redemption or, to use simpler English, man's recovery to a unity with God - a goal which would have been reached by God's intentional plan had it not been frustrated will still be reached through his circumstantial will. In a sentence, no evil is finally able to defeat God or to cause any "value" to be lost.<sup>73</sup>

This means that we, too, in the circumstances of a broken, impoverished, evil world, are to bear the cross of self-denial. The cross of self-denial in these circumstances is the hope of the world and brings new, "abundant life."

Maxie Dunnam explains that self-fulfillment and self-actualization find a ready audience in our society today. But "self-denial cuts to the quick of our feeling and challenges us to the very core of our being."<sup>74</sup> He notes that we have not wanted to talk about how we are essentially a self-serving, self-indulgent people. There is a plethora of books and philosophies exhorting the claim of getting ahead for personal gain. Such a perversion of self-fulfillment is one of the most telling signs of our decadence. Christ Jesus proclaimed it and Paul reaffirmed it: self-fulfillment involves self-denial.

Self-actualization or self-fulfillment is not the opposite of self-denial. Self-denial, according to Jesus, is the only road to self-fulfillment. We save our lives by losing them for Christ's sake. Willingness to be last makes us "first." Again, it must be made clear if we are to have a creative, redemptive understanding of submission, that self-denial is not the same thing as self-contempt.

To practice self-denial out of a stance of self-contempt never produces the abundant life of joy which is the birthright of persons in Christ.

Jesus made the ability to love ourselves the foundation for loving and reaching out to others. Self-contempt says we have no worth; self-denial declares that we are of infinite worth, as are others, and that life is found in the rhythm of affirming ourselves and others as we love others as ourselves. It is in this context that submission is to be understood and practiced.<sup>75</sup>

The "life" of which Jesus spoke is the natural life of a person and the spiritual life, too. They are one whole. While human life is perceived to be sustained by physical nourishment, life actually is bestowed by God, i.e., God is Creator and God is the One who makes creation alive through His Spirit. Life does not take on its

meaning from its mere physical existence, but rather from its relationship to God, the Creator, Redeemer and Sustainer. Moreover, Jesus' concern was for the totality of life in all its aspects: physical, emotional, social and spiritual. Christ as "the life" simplifies the fragmentary concepts of `life into a concern for wholeness. Life in its wholeness, then, is the "abundant life" that Christ seeks for the whole family of humanity and for all of creation. The call for self-denial, i.e., the cross of servanthood, applies to every aspect of a person's life and lifestyle. This call of self-denial can be summarized by the historic Quaker hymn, "The Law of Love":

Make channels for the streams of love for they may broadly run; And love has over flowing streams to fill them everyone.

But if at any time we cease such channels to provide the very fonts of love for us will soon be parched and dry.

For we must share, if we would keep this gift all else above; ceasing to give, we cease to have such is the law of love.<sup>76</sup>

In conclusion, Christ, as "the way, and the truth, and the life" does enable the "abundant life" to become a reality because of a greater novelty that incorporates and integrates the many aspects of life. The human tendency is to seek out harmony and intensity in a narrow sense which, ultimately, brings disharmony and triviality:

1. In leisure-tourism the human tendency is to seek harmony and intensity in some future instance, yet such a present-mindedness fragments one's existence into life and leisure, etc. and destroys that all life is a

pilgrimage of living in the presence of God and being about "the Father's work."

2. In leisure-tourism the human tendency is to seek harmony and intensity in a narrow sense by isolating people and places into categories of authentic and inauthentic. Yet, such categorization destroys the experience of God's "troth" -- God's creative, redeeming love, for the whole human community and creation. Consequently, doubt is created about God's love for each person including oneself, i.e., categorization destroys the experience of God's unconditional troth.

3. In leisure-tourism the human tendency is to seek harmony and intensity in a narrow sense of determining what is human such as a concern only for the spiritual or the natural. Yet, such fragmentation destroys life which Christ depicted as wholeness. Moreover, such a fragmented concept of life truncates the call to self-denial which, enables the "abundant life" to become real as the law of love lifts up.

As one can clearly see, the simplification needed for our revolutionary time in history "does not come from the created order nor the impetus of human history." Rather, new life comes through Christ.

Two other aspects concerning leisure-tourism need to be considered: novelty and play. Both of these are important aspects of the leisure-tourism experience. Novelty and play give zest and intensity to the leisure-tourism experience. But it is Christ which enables leisure-tourism to be genuinely novel in the sense of leading persons to new horizons of who and Whose we are. These are the new horizons that enable leisure-tourism to be truly an intense experience of renewal. Christ brings renewal to leisure-tourism as the inner and outer are connected, new encounters made, and those experiences are given a deeper, broader meaning.

In addition to novelty, play is an essential ingredient in the leisure-tourism experience. It is in play that a person experiences freedom and has the freedom to experience intensity and harmony. Slavson has observed:

Play is the means whereby the child, in fantasy, comes to know reality. The child scales down the world around him to simpler patterns that he can understand and master, gaining greater security and acquiring power as he does it. The adult world is to the small child threatening and forbidding, and in play he reduces its complexity to the level of his powers and understanding. As he grows and is able to deal with this world, his play activities gradually fuse with reality, until the latter becomes predominant.<sup>77</sup>

While Slavson addresses children what he says can be extrapolated to all persons engaged in leisure-tourism. Play is not only a means by which to cope with the diversity and complexity of the world it is also an occasion to experience oneself and others in different ways.

The individual is more completely revealed in play than in any one other way; and conversely, play has a greater shaping power over the character and nature of man than has any one other activity. A man shows what he really is when he is free to do what he chooses;

A people most truly reveals itself in the character of its pleasures...(T)he manner of its pleasures is the most character-determining force within a people....<sup>78</sup>

The reason play can build character, personally and societally, is because play provides a "safe" environment:

"We are more ready to try the untried when what we do is inconsequential. Hence the remarkable fact that many inventions had their birth as toys. In the Occident the first machines were mechanical toys, and such crucial instruments as the telescope and microscope were first conceived as playthings."<sup>79</sup>

Play does have the potential, however, for contributing to disharmony and triviality.

... let us be on our guard against two misunderstandings from the start. Firstly, certain play-forms may be used consciously or unconsciously to cover up some social or political design. In this case we are not dealing with the eternal play-element, but with false play. Secondly, and quite independently of this, it is always possible to come upon phenomena which, to a superficial eye, have all the appearance of play and might be taken for permanent play-tendencies, but are, in point of fact, nothing of the sort. Modern social life is being dominated to an ever-increasing extent by a quality that has something in common with play and yields the illusion of a strongly developed play-factor. This quality I have ventured to call by the name of Puerilism, as being the most appropriate appellation for that blend of adolescence and barbarity which has been rampant all over the world for the last two or three decades.<sup>80</sup>

It is Christ which enables play to be genuinely renewing and enjoyable through new ways of experiencing and perceiving time.

First, play is an attitude of life that magnifies enjoyment and freedom, it is a sense of spirit that turns people to inspiration, bright feelings, spontaneity, laughter, and relaxation in learning situations. It's the way we "feel" about anything we are doing. The Christian lives in a free and confident spirit because he is a child of God. This kind of theology embraces the use of all of life's gifts in all situations.

Secondly, in the biblical view of life, thought and participation and action are combined in some activities. Biblical language is filled with action language--action verbs and connecting verbs. We are to act our way into a new way of thinking, rather than think our way into a new way of acting.

Thirdly, because of the gospel of "a second chance," the Christian is urged to try new behaviors. Old things have passed away. We are in the process of making all things new. But we are often timid and hold back. "Can I really act in a new way?"<sup>81</sup>

Christ as "the way" enables life to be a pilgrimage and time to be "kairos." Christ as "the truth" enables persons



to experience the unconditional love of God. Consequently, persons can experience a high degree of release, relaxation and freedom in leisure-tourism. This genuine play has tremendous societal, personal and cultural implications. Furthermore, play becomes opportunity to experience and experiment with risk taking.

One very important aspect of leisure-tourism is the experience of risk. Risk is experienced in varying degrees by persons: some persons confront little; others cultivate much. Moreover, different activities are experienced differently in terms of the degree of risk involved. For instance, visiting a national park and hiking up a mountain where one encounters the wildlife can be a "risk-filled" experience for some people and not for others.

Risk, as an important element in the leisure-tourism experience, needs to be cultivated. For persons to experiment with new ways of being and new worldviews which will help create a just, participatory and sustainable global society as well as a satisfying, fulfilling spirituality calls upon the capacity to take risks. Leisure-tourism, when wisely used, enables persons to explore and expand their capacities for risk-taking. This is possible because Christ provides an eschatological understanding of time which gives persons an appropriate psychological, sociological and teleological frame of reference. With Christ, the leisure-tourism experience provides the possibility for persons to become fully human

and fully alive as they perceive new opportunities for risk.

(Leisure-tourism) becomes at its best a way of progressive rebirth, regrowth, reacquaintance with oneself:...It's at once renewing and refulfilling...Its essence is on several dimensions-doing, seeing, conceiving, planning, evaluating, contemplating -- and by drawing upon one's mature experiences with life these can go on simultaneously or move back and forth with ease from one to the other.<sup>82</sup>

Christ as "the way, and the truth, and the life" redeems the leisure-tourism experience through a new sense of time. Time is not so much a timeline framed by the normal framework of birth and death; nor is it a neutral space in which one does one's own thing. Rather, time is a moment for value, i.e., time is framed by the Kingdom of God. Troth, within the eschatological framework of the Kingdom of God, enables persons to risk by assuring them that "we live in the everlasting arms of God." The leisure-tourism experience is a reminder that despite the presence of evil in the world God continues to sustain and bless creation. In addition, the framework of the Kingdom of God also challenges persons with the fact that leisure-tourism is not only an occasion for mere pleasure but for perceiving and making real God's Kingdom in the present here and now and the future. More than mere "present-mindedness," leisure-tourism is a time that provides persons opportunities to encounter new places, peoples and issues and envision new futures for creation. It is in this way that leisure-tourism begins to approach the

understanding Jesus had with respect to leisure--that the wise use of leisure-tourism integrates rest, contemplation and service to God.

Theological Resources Continued -  
Toward a New Definition of Recreation

Leisure-tourism is God's sign for our times. It is not a coincidence that with the rise of global travail there has been a rise in leisure-tourism. Within creation there is a fundamental structure of reality of what existence is intended to be. This structure is characterized by covenant, community, creativity, and celebration - what has been termed, the quality of life. This is wholesome (shalom). Moreover, it is healthy for human beings to live according to this structure. However, persons do not live according to this fundamental structure of reality. They are cut off from their natural and cultural heritage and from this structure. Leisure-tourism is God's means of calling human beings back to the kind of life that this fundamental structure depicts. This is redemptive. As persons begin to be in touch with the natural and cultural rhythms of their existence through leisure-tourism there is an opportunity to experience renewal, enjoyment and enrichment. As such, leisure-tourism begins to approach the elements of the basic quality of life. While leisure-tourism provides an opportunity to experience the quality of life, the wise use

of leisure-tourism is facilitated by understanding this opportunity of God's grace through the paradigm of Christ as "the way, the truth, and the life."

Leisure-tourism is truly recreative when the enjoyment of leisure-tourism becomes remembered in the future. Any leisure-tourist will confirm the fact that a large part of the leisure-tourism experience is sharing it back home. Stories are recounted, pictures shared, souvenirs displayed. However, leisure-tourism becomes fully recreative and redemptive when it is "remembered" in the biblical sense of remembrance. Eising notes that the Old Testament Hebrew word "zakhar" (remember) in the qal shows that...there is a predilection for religious use of this term. (i.e., God is subject).<sup>83</sup> Bowling adds:

There are three groups of meanings: 1) for completely inward mental acts such as "remembering" or "paying attention to," 2) for such inward mental acts accompanied by appropriate external acts, and 3) for forms of audible speaking with such meanings as "recite" or "invoke."...

Numerous passages add...the additional implication of taking appropriate action. God's remembrance of his covenant results in delivering his people (Ex. 2:24) or in preserving them (Lev. 26:44-45). Conversely, remembering sin may be tantamount to withholding favor (Hos. 7:1-2). Remembering Hezekiah's past faithfulness resulted in healing (II Kgs. 20:3), and remembering Noah was to make the waters to subside (Gen. 8:1)....

For men also "remembering" results in action. "Remembering" may imply repentance (Ezk 6:9) or observing the commandments (Num 15:40) especially that of the Sabbath (Ex 20:8). For the ends of the earth, remembrance is repentance (Ps 22:27 [H 28]). In political relations, not remembering a treaty is to break it (Amos 1:9). (See BDB for a nearly exhaustive list of such usages.) Some such cases are clear examples of distinct causes and effects; but in some other cases the relation between the remembering and

the concomitant action is so close that they are virtually identified in the mind of the writer. (Cf. the close relation between "to hear" and "to obey" in biblical Hebrew.)<sup>84</sup>

Indeed, a fundamental aspect of leisure-tourism is recreation. However, Leisure-tourism is truly recreational as persons "remember" back home the quality of life they experienced in leisure-tourism. Remembrance means to "act out once again" the significant event. In other words, as persons live out a new sense of community, covenant, creativity and celebration in the contexts of their daily lives, then leisure-tourism will be truly redemptive. The enjoyment of the leisure-tourism experience in which persons are renewed and enriched through coming to know who and Whose they are plus the remembrance of "Gods wonderful and saving acts" in daily life enables leisure-tourism to be genuinely recreative. Leisure-tourism then serves not only to continually re-create the individual but re-create the world in which we live.

#### ENJOYMENT + REMEMBRANCE = RECREATION

Leisure-tourism in this sense is truly recreational when persons attempt to share their "abundant life" and re-create a just, participatory and sustainable society. To put forth such a quality of life involves risk-taking, but, the experience of the "abundant life" can be like bread for the journey. In fact life in Christ is exactly this.

In this (leisure-tourism experience) persons find freedom, not the false freedom of the libertine or the nihilist, but the true freedom to become what he/she was created to be, a eucharistic person joyfully

accepting responsibility before God for creation and history.<sup>85</sup>

Chapter Four will begin to explore how the leisure-tourism experience can begin the process of recreation through remembrance of covenant, repentance, observance of the Sabbath, observing God's commandments, and discovering new, appropriate action for recreating the world.

#### Some Ecclesiological Resources for Ministry in the Context of Leisure-Tourism

It is now becoming more widely recognized among theologians that a person's experience of "ecclesia" informs a person's theology. "The problem of God is more important than the problem of the church," writes Hans Kung, "but the latter often stands in the way of the former."<sup>86</sup> For many laypersons their understanding of God is shaped by their relationship with the Church. It can be said of believers that what the Church does and considers important so goes their understanding of God. How the Church relates to them as persons and is made relevant to life as a whole is translated by them, consciously and experientially, as the scope of God's concern and the reach and relevance of God's presence.

One of the sad results of the present state of Church life is the bifurcation of piety and politics, faith and life. As the major phenomenon of this epoch transition in history, leisure-tourism offers an unprecedented opportunity to heal this schism and revitalize persons'

faith as well as the life of the Church. By in large, however, the Church essentially has excluded leisure-tourism from the scope of its concern contributing even more to the schism of life and the demise of faith.

Historically, the Church has lagged behind leisure developments. Until recently the Church has shown little real interest in the phenomenon of leisure-tourism. In fact, beyond a marginal concern for pilgrimages and holy places the Church still has shown no real recognition of the importance of this phenomenon.

There are those who believe that the church has gone too far away from its basic spiritual function and has become, in fact, the modern churches with their recreation rooms, bowling alleys, social halls, and so on, and their "country club at prayer" atmosphere. They would have a return to a more spiritual, ascetic, worshiping atmosphere and less of the lightness and gaiety that takes away from the serious task of evangelizing the world and witnessing in the spirit of the saints and martyrs. But there are others who believe that the church finds its legitimate and basic function in furthering leisure time as a potential source of significant self-fulfillment.<sup>87</sup>

Within the last few years there have been two primary efforts of the church to respond to the leisure-tourism phenomenon. The first began in the United States immediately after World War II. In an effort to minister to the increasing number of people on the move in 1950 A Christian Ministry in the National Parks began to minister to persons who live in, work in and visit the national parks. (More will be said of this program in Chapter Four.) ACMNP has participated in several national and ecumenical efforts to study the phenomenon of leisure-

tourism. Among those has been Tourisme Oecumenique which grew out of a World Council of Churches Consultation on leisure-tourism in 1970. This organization has sought to develop a network of international ecclesiastical and travel organizations to enable the Church to be more responsive to this phenomenon. Much work has been done with limited success. In addition, over the past few years, several regional churches of the Christian Asian Conference initiated consultations to deal with the aspects of Third World tourism and the responsibility of the Church. These culminated in the International Workshop on Tourism held in Manila, Philippines in 1980. These regional churches from Asia, the Pacific and the Caribbean sought to provide a new framework for united action to overcome the oppressive aspects of Third World tourism.

These efforts, particularly ACMNP, Tourism Oecumenique and the Christian Asian Conference, reflect the developments of an appropriate theological and social witness response to the leisure-tourism phenomenon. What is now needed is an appropriate ecclesiology for the modern milieu and the leisure-tourism phenomenon.

Peter F. Rudge enunciated the inextricable link between the Church's structure and its doctrine, ministry and ethics.

...the narrow view of administration has generally prevailed in ecclesiastical circles: this aspect of church life has been disparaged; the development of the serious study of ecclesiastical



administration has been stultified; and churchmen have been very reluctant to take any interest at all.

The administrative side has been seen in opposition to the pastoral; the one is despised, the other regarded as the essence of the ministry...(yet,) the far-reaching connotation is essential to the understanding of ecclesiastical administration; in fact, this meaning is deeply embedded in church life...the word 'administration' is derived from the same root as is 'ministry' and it is used in reference to sacred things as in the phrase "the administration of the sacraments".<sup>88</sup>

What ecclesiastical administration will enable the Church to help persons experience the sacramental quality of life especially in the context of leisure-tourism? Juergen Moltmann comments:

Today one of the strongest impulses towards the renewal of the theological concept of the church comes from the theology of mission...

The more the Christian West disintegrates culturally and geographically, the more the church will find its self-understanding in the context of the whole world...World history is now the frame in which it has to present itself and its change; and this change can only be a missionary one...

The theological interpretation of the church today must absorb these germs of a missionary church in the decay of the "corpus christianum." What we have to learn from them is not that the church "has" a mission, but the very reverse: that the mission of Christ creates its own church.<sup>89</sup>

The phenomenon of leisure-tourism challenges the Church to envision what ecclesiastical structures and offices are commensurate with its missional belief that God is the Lord of all life. In struggling with this very difficult issue one must keep in mind that the Church always exists within the context of different historical circumstances:

It can be a "state church", in which the civil community and the Christian community have common interest...(yet,) there is a temptation for the church

to use (its) power to gain for itself privileges which conflict with its mission of critical and disinterested service...

Secondly, the church can be a free church (with) a separation between the churches and the civil power...(While) faith becomes more clearly a free decision...there is a hidden danger, that of marginalism...

Finally, the church may feel obliged to become a confessing church...Faith is not insignificant, because it is contested... however, there is a risk...towards millenarianism or apocalypticism. People become disinterested in...the present-day.<sup>90</sup>

During this time in history in which we are experiencing the rapid transition to "third wave" civilization, the Church is called to neither apocalypticism nor accommodation, to be neither merely chaplain nor critic but to a new sense of being the church in mission. Andre Dumas writes:

The church's mission is neither to condemn nor to hallow, but cure...This realistic acknowledgement of grace, which revives flagging energies, and of sin, which dispels illusions, makes it seem advantageous for the church (to be) the church of Jesus Christ, who became a servant in order to (be) the Lord of all our human lives.<sup>91</sup>

In formulating an appropriate ecclesiology the prophecy of Jeremiah is particularly instructive because the landscape in which we now live is like an alien land not of our choosing. It is one of radical change and massive global problems. We are like exiles in a strange land and "how shall we sing the Lord's song?"

"Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I

have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare."

"For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me."<sup>92</sup>

The phenomenon of leisure-tourism challenges the Church to develop structures and offices commensurate with its missional belief that God is the Lord of all life. As such the Church must reflect, first, a self-understanding of God's people in exile. Indeed, the world is a strange land from what God envisioned as the quality of life. In terms of living in exile, God's people have the choice of joining the "enemy," seeking escape, keeping silent, or "seeking the welfare" of where one now lives. An ecclesiology of an exile people is certainly in keeping with the previously developed Christology. Such an ecclesiology calls God's people to use leisure-tourism for creating a just, participatory and sustainable society wherever they may live.

Second, such a Church would be re-tooled as a pilgrim people, as a community of believers seeking out new and difficult ways to be the people of God. It must be prepared to renew itself, to orientate itself anew of what it means to be "a blessing among nations." A "pilgrim people" Church would be reconceived, then, to serve not a static but a mobile society. It would begin to strengthen its programs to minister to people on the move. According

to Doug McKenzie, the Church as a "come-structure" must have a higher profile of visibility in its advertising in travel magazines, for example. It must also structure its hours of worship and other services to coincide with the tourist movements. As a "go-structure" the Church is a flop, says McKenzie. Rarely does the Church go where the tourist is (A Christian Ministry in the National Parks, USA is one notable exception). The Church in order to minister effectively within the context of leisure-tourism must begin to retool itself as a pilgrim people - as a "go-structure." This aspect of the Church has particular importance of conveying not only God's sovereignty over life but also God's omnipresence of loving grace and guidance. Specific "go-structures" will be further discussed in Chapter Four.

Third, the Church needs to be re-tooled as a prophetic advocate. Dumas is correct that the Church is called to neither condemn nor hallow, but heal.

...the Church's ministry is prophetic, if we mean a meeting of events with the Word of God. If we mean, indeed, the relevant response to the movements, political actions and economic circumstances of the present day...In the whole field of cultural interpretation, the Church has a unique opportunity to interpret the main thrusts of the gospel. If, however, nothing happens here, the peoples of the world will be manipulated and exploited by the tourist image makers...(Moreover,) such tasks as raising the local people's awareness of the tourist industry...are legitimate functions and tasks of the Church's ministry. Without people's participation in tourism it is hard to see how tourism will avoid being a very exploitative force in modern society.<sup>93</sup>

The Church is called to work with cultures, individuals and, especially, with the leisure-tourism industry for lifting up visions for a hopeful future and the "abundant life" we can share together. This particular aspect of the Church can make a significant contribution in conveying that God's concern is for a distinctive quality of life (communal, creative, celebrative, and convenantal) for the whole family of humanity and for each person.

Let there be no fuzzy thinking at this point. In a world where there are so many competing sectional and promotional interests, especially in the field of tourist promotion, the Church must enter the interpretation field competitively, or else its voice will be drowned in a deep sea of glossy brochures.

In addition, the Church's task in tourism is peoples' participation not only through truthful interpretation, but also by getting caught up in the whole web of local issues and politics. That is to say, the Church must go into tourist-affected areas to help the local people become the subjects of the enterprise, and not its objects.<sup>94</sup>

Fourth, the Church must be re-tooled so that its ecclesiastical office becomes a ministry of presence. In the mobile context of leisure-tourism the worker-priest ministry of the early Church serves as a contemporary model of how such a ministry can be effectively accomplished.

The Bible is replete with references about "worker-priests." The Bible is full of stories of how God's presence became known through the life and work of many individuals: Moses, was the first great labor leader; Noah, the first shipbuilder; Joseph, the first food administrator; Joshua, the brickmaker; Elisha, the farmer-builder; Paul, the tentmaker; Boaz, the successful and

generous farmer; Luke, the beloved physician; and Jesus, the carpenter. Work, by in large, has always had a noble place in society. For the person of faith the question becomes, "Am I not to be about my Father's business?"

The ecclesiological resource of the worker-priest ministry lifts up four important theological considerations:

- The worker-priest style of ministry provides a mobility and entrance into an area of life that is normally excluded from the Church and thus, once again, communicates God's omni-present care;
- The worker-priest ministry has the potential of being a compassionate (meaning "to live with") presence in the leisure-tourism industry and communicating the Christology of servant leadership;
- The worker-priest ministry forms a link between leisure and work, faith and life, thereby communicating the theological concern for the integration and wholeness of life; and,
- The worker-priest ministry also forms an important link in the idea of the "priesthood of all believers."

This particular ecclesiological resource of the worker-priest ministry will be developed further in Chapter Four with particular reference to the model now used by A Christian Ministry in the National Parks.

#### The Middle Axioms - The Function of the National Park

A theology for leisure-tourism is all well and good. But how does it get across into common human experience? "Middle axioms," as they are known to the

theologian and ethicist, serve the purpose of translating principle into reality.

In brief, middle axioms are an attempt to proceed from the basic ethical stance deriving from a theological or philosophical worldview to the realm of the empirical by seeing if there is a consensus among those with relevant experience of the matter under discussion as to the broad moral issues raised, and the general direction in which social change should be worked for, without getting as far as detailed policies.<sup>95</sup>

Within this upheaval of civilization there is a great yearning to know: "Who am I?" "Where did I come from?" "Where am I going?"

Contemporary pluralism results in a need for authentic and powerful experience to give meaning to personal life and to intergrate the social order. In modern society people need meaning-laden, integrating experiences. They live their lives relating to institutions which have no necessary relationship with each other, which share no common myths or values.<sup>97</sup>

America itself, has evolved very rapidly from a rural to an urban society, from a colonial outpost to a world power. Along with the rapid socio-political changes there have been very rapid technological changes, too. Much of the change has been bought at the price of personal identification which is at the root of many of the psychological, sociological, political and environmental ills today. As former Director of the National Park Service, George B. Hartzog, Jr. noted:

I think the contribution by our national parks to social values is as important as the natural environment that we are preserving. We are not going to solve, in my judgment, the issue of the physical pollution of America until, we solve the social unrest that has its roots in the lost identification and lost pride of accomplishment.<sup>97</sup>

The national park experience enables persons to become aware of the natural, cultural, historical and recreational strands that constitute who we are as persons and as a society. The national parks are the middle axioms through which persons can "get in touch" with who and whose they are.

We are desperately in need today of help in relating ourselves to a world that seems increasingly shoddy--even downright dangerous to human life...

We shaped a civilization and then, in turn, the culture of our own creation began to shape us. Most of our woes today spring from "loss of touch" with the natural balances that still govern us, whether we realize it or not. Even man, with all his technology, cannot unbalance nature. If we put too heavy an entry into the pollution column, nature simply subtracts from the columns labeled "beauty" and "comfort" and eventually even "safety." The adjusted balance results in an unpleasant squeeze for most life forms that we humans consider desirable.

Our lives are inextricably interwoven into the thin blanket of life that covers our tiny planet. Let one thread rot or ravel, and the whole fabric is in danger of falling into disrepair or complete disintegration. Should such a tragedy occur, nature would eventually reach new balances. They might be of such a nature that man would no longer be a factor.

The National Park Service has established a network of areas where the superb natural and cultural values are interpreted for interested individuals or groups. These areas are for exploring, for discovering, for awareness, and for growth. In them, people can examine the natural pulses and rhythms of the Earth and its delicate, quivering balances. They can examine, too, the "different drummer" to which their own civilization marches.

Man is cunning, acquisitive, comfort-seeking, and infinitely inventive. If he can be jarred out of his preoccupation with his own uniquely human desires and his terrifying abilities to fulfill them, he may yet create a harmonious counterpoint of human and natural drums.<sup>98</sup>



The national parks as the respository of our natural, cultural, historical and recreational heritage form a critical consciousness of who we are.

Interestingly, the best indication of the final victory of modernity over other sociocultural arrangements is not the disappearance of the nonmodern world, but its artificial preservation and reconstruction in modern society. These displaced forms, embedded in modern society, are the spoils of the victory of the modern over the nonmodern world. They establish in consciousness the definition and boundary of modernity by rendering concrete and immediate that which modernity is not.<sup>99</sup>

The national parks are not merely occasions to "get back to nature," or return to "the good, old days," or to "grab all the gusto" one can. This is part of their strength and their attraction. But overridingly, the national parks are the critical consciousness about who we are and the myths by which we live. The "loss of touch" with our natural and cultural heritage has been a loss of our ability for critical consciousness. Ironically, we have become a conservative culture. Despite our world-wide reputation for seeking novelty (which leisure-tourism seems to depict), we are unable to envision alternative futures and new meanings for ourselves. This is due, in large part, because of the bifurcation of faith from life and life from leisure. It is also due to our "loss of touch" with our natural and cultural heritage.

It is important to note that the national parks do not idealize who we are. To treat the national parks in this manner would be idolatoy before God. We realize our

ideals from God -- and has been pointed out earlier, particularly the logos of Christ. One of the great evils of contemporary history has been to equate the United States with the Kingdom of God. The same holds true for a superficial understanding of the role of the national parks. The national parks do, however, preserve, in part, the Judeo-Christian heritage because that heritage has been the fundamental context of American history. As such, the national parks do lift up the ideals of the Judeo-Christian heritage -- such as the goodness of the natural created order, the worth and dignity of each person, the thrust to humanize the social order, the endeavor to live "under God, with liberty and justice for all." This, too, has been the appeal and attraction of the national parks. But more importantly, the national parks lift up a critical consciousness for America and its people to live out the original American dream to be God's people in covenant. The national parks are not an end to themselves. If persons perceive them in such a way they lapse into a nostalgia and an historical ambiguity. The national parks are not objects for transporting persons back to yesterday or out of reality. Rather, the national parks are a means by which to gain a perspective upon reality. Stated concisely, the national parks are not reality, but are mirrors of present day life in order for persons to be responsive to reality.

The gospel of Christ provides new horizons of destiny for becoming fully human and fully alive, of knowing Whose we are; the national parks provide windows on the reality of who we are through the strands of our natural, cultural, historical and recreational heritage. Together, they provide unexcelled opportunities to experience and give expression to God's "abundant life," a quality of life that the leisure-tourist so ardently and passionately seeks.

## Endnotes for Chapter 3

<sup>1</sup>James C. Charlesworth, (ed.) Leisure In America (Philadelphia: American Academy of Political and Social Science, 1964), p. 47.

<sup>2</sup>Paul Douglass, "The Administration of Leisure Living," Bulletin of the American Recreation Society (April 1960) 11.

<sup>3</sup>Charles K. Brightbill, The Challenge of Leisure (Englewood Cliffs: Prentice-Hall, 1960), p. 105.

<sup>4</sup>Ibid., p. 37.

<sup>5</sup>Norman P. Miller and Duane M. Robinson, The Leisure Age (Belmont, CA: Wadsworth, 1963), pp. 57-58.

<sup>6</sup>Charles K. Brightbill, Man and Leisure (Englewood Cliffs: Prentice-Hall, 1961), p. 109.

<sup>7</sup>Max Kaplan, Leisure in America (New York: Wiley, 1960), p. 151.

<sup>8</sup>Brightbill, Man and Leisure p. 109.

<sup>9</sup>William G. Doty, Meaningful Leisure (New York: National Council of Churches, 1963), p. 17.

<sup>10</sup>Miller and Robinson, pp. 279-280.

<sup>11</sup>Doty, pp. 27-28.

<sup>12</sup>Eric Larrabee and Rolf Meyersohn, (eds.) Mass Leisure (Glencoe, IL: Free Press, 1958), p. 197.

<sup>13</sup>Foster R. Dulles, Americans Learn to Play (New York: Appleton-Century-Crofts, 1965), p. 388.

<sup>14</sup>Larrabee and Meyersohn, pp. 6-7.

<sup>15</sup>Dulles, p. 388.

<sup>16</sup>Rhona Rapoport, Robert N. Rapoport and Ziona Strelitz, Leisure and the Family Cycle (London: Routledge and Kegan Paul, 1975), p. 2.

<sup>17</sup>Miller and Robinson, p. 280.

<sup>18</sup>Outdoor Recreation Resources Review Commission, Outdoor Recreation for America, (Washington: Government Printing Office, 1962), p. 119.

<sup>19</sup>John H. Westerhoff, III, Inner Growth Outer Change (New York: Seabury, 1979), p. 2.

<sup>20</sup>Alvin C. Porteous, The Search for Christian Credibility (Nashville: Abingdon Press, 1971), pp. 15-16.

<sup>21</sup>John B. Cobb, Jr. quoted in "Project Burning Bush, Part I: The Challenge to Scholarship," Theolog Claremont: School of Theology 18:3, (October 15, 1975) p. 1.

<sup>22</sup>Paul Albrecht, (ed.) Faith, Science and the Future (Geneva: World Council of Churches, 1978), p. 31.

<sup>23</sup>Ibid.

<sup>24</sup>Ibid., p. 17.

<sup>25</sup>Michael Warren, Youth and the Future of the Church (New York: Seabury Press, 1982), pp. 59-60.

<sup>26</sup>Porteous, p. 17.

<sup>27</sup>Brightbill, p. 39.

<sup>28</sup>Larrabee and Meyersohn, p. 366.

<sup>29</sup>Ibid., p. 371.

<sup>30</sup>Doty, p. 25.

<sup>31</sup>Brightbill, p. 108.

<sup>32</sup>Doty, p. 18.

<sup>33</sup>Brightbill, p. 111.

<sup>34</sup>Doug McKenzie, "Tourism in Asia," in Ron O'Grady (ed.) Asian Dilemma (Singapore: Eurasia, 1975), pp. 39-41.

<sup>35</sup>Arnold Toynbee and Daisaku Ikeda, Choose Life (London: Oxford University Press, 1976), p. 288.

<sup>36</sup>It would be presumptuous and erroneous by the author to categorize Professor Knierim's biblical theology as process theology. However, his emphasis upon creation as the fundamental horizon of biblical theology is certainly in concert with process theology. Moreover, Professor Knierim's exposition of biblical theology forms an important part of the revisionist theological model of

process thought that is being attempted here for leisure-tourism. The revisionsit model, as advanced by process theologian David Tracey is, by definition, a dialogue between Christian traditions and common human experience. It is for this reason that Professor Knierim's exposition is utilized as the first foundational concept.

<sup>37</sup>Rolf Knierim, "Cosmos and History in Israel's Theology," Horizons in Biblical Theology 3 (1981), pp. 54-124.

<sup>38</sup>Ibid.

<sup>39</sup>Martin Luther King, Jr., Strength to Love (Philadelphia: Fortress Press, 1981), p. 90.

<sup>40</sup>Ibid., p. 83-84.

<sup>41</sup>Psalm 24:1.

<sup>42</sup>Romans 8:23.

<sup>43</sup>John E. Biersdorf, Hunger for Experience (New York: Seabury Press, 1975), p. 24.

<sup>44</sup>Ibid., p. 14.

<sup>45</sup>Ibid., p. 12.

<sup>46</sup>Ibid., pp. 19-20.

<sup>47</sup>Ibid., p. 20.

<sup>48</sup>Dean MacCannell, The Tourist (New York: Schocken Books, 1976), pp. 3, 13, 15.

<sup>49</sup>Biersdorf, p. 13.

<sup>50</sup>Ibid., pp. 24-27.

<sup>51</sup>Webster's Seventh New Collegiate Dictionary.

<sup>52</sup>David Ray Griffin, God, Power and Evil (Philadelphia: Fortress Press, 1976), p. 282.

<sup>53</sup>Doty, p. 29.

<sup>54</sup>Toynbee and Ikeda, p. 123.

<sup>55</sup>MacCannell, p. 10.

<sup>56</sup>Ibid., p. 13.

<sup>57</sup>Kaplan, p. 217.

- <sup>58</sup>Griffin, p. 282.
- <sup>59</sup>Ibid., pp. 282-283.
- <sup>60</sup>Ian M. Fraser, Leisure-Tourism (Geneva: World Council of Churches, 1970), p. 22.
- <sup>61</sup>"I'll Praise My Maker While I've Breath," in The Book of Hymns (Nashville: United Methodist Publishing House, 1966), p. 9.
- <sup>62</sup>Colosians 3:1-17.
- <sup>63</sup>John 14:1-10.
- <sup>64</sup>Rudolph Bultmann, The Gospel of John (Philadelphia: Westminster Press, 1971), pp. 605-607.
- <sup>65</sup>Charles M. Savage, "The Second American Dream: New Work," Pomona Today (March 1975), 7.
- <sup>66</sup>John H. Westerhoff, III and John D. Eusden, The Spiritual Life (New York: Seabury Press, 1982), p. 54.
- <sup>67</sup>Bultmann, pp. 606-607.
- <sup>68</sup>John 3:16.
- <sup>69</sup>MacCannell, pp. 8-9, 14.
- <sup>70</sup>Max Kaplan and Philip Bosserman (eds.) Technology, Human Values and Leisure (Nashville: Abingdon Press, 1971), pp. 234-235.
- <sup>71</sup>Ross Synder, Inscape (Nashville: Abingdon Press, 1968), p. 9.
- <sup>72</sup>Bultmann, p. 606.
- <sup>73</sup>Leslie Weatherhead, The Will of God (Nashville: Abingdon Press, 1972), pp. 20-21.
- <sup>74</sup>Maxie Dunnam, Alive in Christ (Nashville: Abingdon Press, 1982), p. 126.
- <sup>75</sup>Ibid., pp. 126-128.
- <sup>76</sup>This hymn was presented to the author as a wedding gift and no source has been located.
- <sup>77</sup>S. R. Slavson, Recreation and the Total Personality (New York: Association Press, 1948), p. 3.

<sup>78</sup>Luthse Halsey Gulick, A Philosophy of Play (New York: Charles Scribner & Sons, 1920), pp. xiv-xvi.

<sup>79</sup>Don Fabun, Dynamics of Change (Englewood Cliffs: Prentice-Hall, 1967), p. 38.

<sup>80</sup>Larrabee and Meyersohn, pp. 79-80.

<sup>81</sup>Robert A. Dow, Learning Through Encounter (Valley Forge: Judson Press, 1971), p. 31.

<sup>82</sup>Kaplan, p. 289.

<sup>83</sup>H. Eising, "Zakhar," in Theological Dictionary of the Old Testament, (Grand Rapids: Eerdmans, 1980), IV, 67.

<sup>84</sup>Andrew Bowling, "Zakhar," in Theological Wordbook of the Old Testament, (Chicago: Moody Press, 1980), I, 241.

<sup>85</sup>James I. McCord, "The Gospel, Freedom and Increasing Leisure," The Gospel, Freedom and Increasing Leisure, Proceedings of the Williamsburg Conference (New York: ACMNP and NRPA, 1977), p. 49.

<sup>86</sup>Hans Kueng, The Church (New York: Doubleday, 1976), p. 17.

<sup>87</sup>Norman P. Miller and Duane M. Robinson, The Leisure Age (Belmont, CA: Wadsworth, 1963), pp. 279-280.

<sup>88</sup>Peter F. Rudge, Ministry and Management (London: Tavistock, 1968), p. 24.

<sup>89</sup>Juergen Moltmann, The Church in the Power of the Spirit (New York: Harper & Row, 1977), pp. 7-8.

<sup>90</sup>Andre Dumas, Political Theology and the Life of the Church (Philadelphia: Westminster Press, 1978), pp. 21-22.

<sup>91</sup>Ibid., p. 23.

<sup>92</sup>Jeremiah 29:1-7, 10-13.

<sup>93</sup>Doug McKenzie, "Tourism in Asia," in O'Grady, p. 41.

<sup>94</sup>Ibid.

<sup>95</sup>William Temple, Christianity and Social Order (New York: Seabury Press, 1977), p. 8.



<sup>96</sup>Biersdorf, pp. 12-13.

<sup>97</sup>"Changing the National Parks to Cope with People--and Cars," U. S. News and World Report 72:4 (January 24, 1972) 54.

<sup>98</sup>George B. Hartzog, Jr., "Of Men and Drums," in Sidney Dorros (ed.) Man and His Environment, (Washington: National Education Association, 1970), p. 6.

<sup>99</sup>MacCannell, p. 13.

## CHAPTER 4

## A NATIONAL PARKS MINISTRY

While still aboard the Arbella off New England in 1630, John Winthrop shared an American dream with his Puritan followers. He first reminded the people (that) they had made a covenant with one another and with God. It aimed at improving their lives so as to serve God and to preserve them and their descendants from the corruptions of an evil world. Within these boundaries, God would allow the Puritans freedom to work out the particulars of their government and social order. He would bless any faithful and honest efforts... to achieve the goals which Winthrop outlined, but no backsliding or sin would be condoned.

Having described a Holy Commonwealth in America, Winthrop concluded by telling his community that "we must consider that we shall be as a city upon a hill, the eyes of all people are upon us." Theirs would be a test case to see whether men and women could keep their promises with God and with each other. Winthrop hoped this effort would make the new colony in Massachusetts a beacon in the world's darkness. It should stand as a model of Christian charity which would reveal the blessings of living in justice, purity, and faith.<sup>1</sup>

Throughout history, from ancient Jerusalem, Athens and Rome to Berlin, Moscow and Peking of the twentieth century people have dreamed great visions of who they were and what they could accomplish as the world's new light. John Roth notes, however, that "none of these dreams quite equals the emphases on moral righteousness, unlimited opportunity for all, plus a special favor and responsibility from God, that have characterized most self-interpretations of American life."<sup>2</sup>

The heritage of America has made an indelible impression upon the national character and individual identity. The words of the famous hymn, "My Country, 'Tis

of Thee," still stir the imaginations of the American people:

My country, 'tis of Thee, Sweet land of liberty, of thee I sing; Land where my fathers died, Land of the pilgrims' pride, From every mountainside Let freedom ring!

My native country, thee, Land of the noble, free; Thy name I love; I love thy rocks and rills, Thy woods and templed hills; My heart with rapture thrills, Like that above.

Let music swell the breeze, And ring from all the trees Sweet freedom's song; Let mortal tongues awake; Let all that breathe partake; Let rocks their silence break, The sound prolong.

Our fathers' God to thee, Author of liberty, To thee we sing; Long may our land be bright With freedom's holy light; Protect us by thy might, Great God, our King.<sup>3</sup>

Moreover, though, there also has been a sense of special destiny as the eloquent lines of Katherine Bates hymn, "O Beautiful for Spacious Skies", suggests:

O beautiful for spacious skies, For amber waves of grain, For purple mountain majesties Above the fruited plain! America! America! God shed his grace on thee, And crown thy good with brotherhood From sea to shining sea.

O beautiful for pilgrim feet, Whose stern, impassioned stress A thoroughfare for freedom beat Across the wilderness! America! America! May God mend thine every flaw, Confirm thy soul in self-control, Thy liberty in law.

O beautiful for heroes proved In liberating strife, Who more than self their country loved, and mercy more than life! America! America! May God thy gold refine, Till all success be nobleness, And every gain divine.

O beautiful for patriot dream That sees beyond the years Thine alabaster cities gleam, Undimmed by human tears! America! America! God shed his grace on thee, And crown thy good with brotherhood From sea to shining sea.<sup>4</sup>

Despite this rich heritage and noble sense of destiny America has been full of paradox, contradiction and complexity. As Martin Marty writes, "If ever there was a nation born of spiritual vitality, it was America." On the other hand, "If there ever there was a nation free to be sinful, it was America."<sup>5</sup> He goes on to document that the American spirit is both materialistic and spiritual; present-minded as well as historically and theologically conscious; and, characterized by lonely individualism as well as an international ethos. He characterizes the American people as religiously prejudiced and racist as well as religiously tolerant and inclusive; who cultivate an enduring clericalism as well as an expressive laity; and, he states that the American experience is cultivated without interpretation as well as with self-reflection; dominated by the self-seeker as well as the humanitarian, and has a religion without demands as well as a creativity for ethics and morals.

The sweeping global changes that are now taking place have accentuated these attributes of the American experience. Within the whirlwind of revolutionary social change our nation's parklands have preserved our heritage and that sense of special destiny. Yet that heritage and that destiny need careful reassessment.

Until recently at least, many looked at our success, power, and wealth as a sign that God truly had shed his grace on the United States. Once again, however, destructive events in our national life make us sensitive to Winthrop's idea that God is no fool to be

cajoled into ignoring or blessing human blindness, pride, and folly. Edmund Burke gave a sardonic evaluation of the French Revolution: "They have found their punishment in their success." This holds more than one grain of truth as far as contemporary American experience is concerned.

Any dream of America as the light of the world or as a nation-example for all mankind needs reassessment. In particular, since our self-imagery is frequently drawn out of biblical sources, we ask: Can religious experience help both to judge and to produce new American dreams? Can an understanding of God correct the excesses of some visions, refocus attention on the strengths of others, and aid our search for a workable self-image?<sup>6</sup>

The national parks, have the potential to chart a way to live with the paradoxes and problems, the contradictions and complexities of America and what it means to be a human being standing on the threshold of the twenty-first century. In addressing the delegates of the Second World Conference on National Parks, George B. Hartzog, Jr., Director of the National Park Service, USA, noted the special function that the world's national parks has for the family of humanity as well as the special role for the American experience:

Shortly the Second World Conference on National Parks will join the First World Conference in history. What message and what commitment shall we carry back to our homes as we return to the real world of our daily labors?

We have agreed that while there are universal aspirations, there are no universal solutions. We must construct our own decisions to fit our differing national needs. We are all agreed that park lands are more than physical resources; they are indeed the delicate strands of nature and culture that bind together the generations of men. They are moreover the bench marks by which we may chart a new course of human behavior. Together in good will we can use this living legacy to build an environmental ethic as a rule of personal and corporate conduct.

As we succeed in this effort, we shall bring quality to the daily lives of people everywhere, and

brotherhood to the community of man. There is no greater challenge and there is no greater motivation. Who shall do it? Indeed we must do it. Only as we are committed to go forth and use the inspiration and the insights of this great, warm gathering together, to implement the programs of national parks worldwide, shall this conference indeed have been a success, and we shall have made a lasting contribution to mankind.<sup>7</sup>

The national parks are not only our nation's "crown jewels" but are vital resources for developing a preferred future. The national parks are not only something to be enjoyed but are vital to our spirit and for creating a distinctive quality of life. Indeed, the Christian gospel and the national parks provide unexcelled opportunities for ministry because they can serve to remind us who and Whose we are.

#### A Brief History of the National Parks

New York's Central Park was established in the 1850's and still stands as the outstanding example of foresight in preserving parklands in America. In 1864 the first State Park was established when a group of Californians successfully petitioned Congress to grant to the State most of what is now Yosemite National Park "upon the express conditions that the premises shall be held for public use, resort, and recreation and shall be held inalienable for all time." Although most states did not establish parks until after the turn of the century (and park agencies only after the 1920's) a big impetus came with Cornelius Hedges of Helena, Montana who was a member of the Langford-Doane-Washburn expedition.

In 1870 this group of men gathered at the junction of the Madison and Firehole Rivers in what is now northwest Wyoming. It was a cool evening and there was a warm, open fire crackling. The scent of pine trees and the sounds of the gurgling streams were in the air. During the last few months these men had just seen the most magnificent sights they had ever viewed in their entire lives: whole cliffs of obsidian; mud pots boiling; geysers spraying hundreds of feet into the air; and, wildlife - moose and bear and fish - abundant beyond their wildest imagination. There under a canopy of a million stars these men were deeply in touch that they were a part of something much greater than themselves. These men were so moved by the magnificence of God's handiwork that during the course of their conversation they decided to preserve for the generations to come what they had seen rather than exploit it for commercial profit. Judge Hedges who sat among these outdoorsmen took the position that such an area should be held in trust for all time, for all peoples. The idea caught hold. On March 1, 1872 the first national park was established -- the place: Yellowstone National Park.

On March 1, 1872, the United States Congress created the world's first national park representing a new beginning for public land policy. This landmark legislation drew a sharp contrast with the baronial, feudal, aristocratic preserves of Europe which the common person could enjoy only if he or she were willing to risk the punishment of a

convicted poacher. This new policy withdrew an incomparably beautiful and significant array of resources in the Yellowstone region from, "settlement, occupancy, or sale and dedicated and set them apart as a public park or pleasuring ground for the benefit and enjoyment of the people." This innovative policy represents a unique contribution of this nation to world culture that has inspired more than one hundred nations around the world to establish national parks and similar preserves. The national park, indeed, is America's true export.

In America, the national park system now includes more than 334 areas embracing more than 79,366,000 acres. It stretches from Acadia National Park in Maine to Hawaii Volcanoes in the Pacific Ocean; from the Everglades in Florida to Mt. McKinley in Alaska. When most persons think of national parks they think of such places as Yellowstone, Rocky Mountain, Yosemite, and Sequoia. But the National Park System is also the Statue of Liberty in New York City's harbor which is the most frequently visited area in the system. It also encompasses such places as our nation's capital and monuments, Mesa Verde in Colorado, and Manassas Battlefield in Virginia.

In the 1890's Congress began to set up a succession of national parks, which included state parks, new parklands, and military parks, battlefields and memorials. The Antiquities Act of 1906 provided that sites of historical, cultural and scientific significance could be



established as national monuments through Presidential proclamation and or an Act of Congress. The national park movement was solidified with the setting up of the National Park Service in 1916.

In 1935 "the Historic Sites Act authorized a complete survey of historic American sites, including buildings, objects and antiquities, and paved the way for co-operation between the National Park Service and other government agencies at all levels with full authority to deal with private parties for the protection and administration of historic areas of national interest."<sup>8</sup>

In 1936 Congress passed another piece of landmark legislation with the Park, Parkways and Recreation Study Act that brought into the system such areas as the Blue Ridge Parkway, Natchez Trace Parkway and Cape Hatteras National Seashore.

In the 1960's several other pieces of landmark legislation were passed that have defined the shape and character of the national park system. These were the Land and Water Conservation Fund Act (1964) that for the first time federal funding was provided for land acquisition --up until that time land was provided through the states or private philanthropy; the Wilderness Act (1964) designated areas of a pristine nature to be preserved; the Historic Preservation Act (1966) provided a system of matching grants to be provided to the states and the National Trust for Historic Preservation; and, the Alaska Native Claims

Settlement Act (1968) that in the spirit of foresightful and conscientious planning set aside among other provisions eighty million acres for national parks in Alaska. This latter piece of legislation was unique in that it provided for a comprehensive development plan for the land and peoples of America's last, large remaining wilderness area.

In all, the National Park System embraces "natural areas" which include 37 national parks and 35 national monuments; 170 "historical areas" such as Independence Hall and Gettysburg and prehistoric Indian ruins; 36 "recreational areas" that include 8 national seashores, 4 national lakeshores and 3 national scenic riverways; and, finally, "cultural areas" such as Wolf Trap Farm Park in the Washington, D.C. metropolitan area.

#### A Brief History of A Christian Ministry in the National Parks

While several national parks had developed interdenominational ministries as early as 1876, A Christian Ministry in the National Parks began as an attempt of the Church to systematically minister to those who live in, work in and visit the national parks at the onset of the "leisure-tourism" explosion after World War II.

In 1947 the idea of a student ministry to enhance the religious program in Yellowstone National Park was suggested. Visiting clergy were already conducting worship at the Mammoth Chapel during the summer months and the

students, employed by the Park concessioners, were invited to provide leadership for a Sunday school and music program as well as assist with services at Old Faithful and Lake Hotel. In the fall of 1949 the Park's Superintendent, David del. Condon, encountered Warren W. Ost, a young seminarian from Princeton Seminary, who was working as a bellhop at the Old Faithful Inn. They discussed how a student ministry could be developed in Yellowstone National Park. With the cooperation of Mr. Ost's seminary, Donald Bower and Warren Ost began the experiment in June, 1950 conducting interdenominational services at several locations throughout the Park. The initial program met with such an encouraging response that the following summer the program expanded to four student ministers and included several college students who helped with the Sunday school and music program. The students were employed by the Park concessioners and provided the religious services on a voluntary basis during their time off.

The results of the second season were impressive. On the recommendation of the Superintendent's Church Committee, the Acting Superintendent of Yellowstone, Fred Johnston, proposed to Conrad L. Wirth, Director of National Parks, that the student ministry be extended to other national parks. In November 1951, Warren Ost met with representatives of the National Park Service and the National Council of Churches in Washington, D.C. to discuss the formation of a national park chaplaincy. The National Park Service indicated its general approval of an interdenominational ministry in the parks. It emphasized that its relationship to such a ministry must be one of cooperation and not of sponsorship or funding.<sup>9</sup>

On April 3, 1952 executives of the National Council of Churches (NCC) and Mr. Ost met with officials of the National Park Service and the Department of Interior to outline the details of a Protestant Christian ministry in the national parks. A broad national committee was established including persons from several units of the NCC and the American Association of Theological Schools. Warren Ost was invited to serve as the Director and the ministry program was expanded to seventeen students serving in Yellowstone, Grand Canyon, Sequoia, and Yosemite National Parks. The name given to the program was "A Christian Ministry in the National Parks." (ACMNP)

The student ministry that developed in Yellowstone became the model for the ministry in other national parks. Each park ministry program had a Local Committee which included local laypersons, employers, student staff, local clergy and park officials to oversee the local program. Each student that participated worked 40-48 hours per week in secular employment at such jobs as bellhops, waiters, laborers, maids, store clerks, seasonal rangers, etc. to earn their summer income. They provided the ministry services after working hours on a voluntary basis.

During its first decade the program continued to expand. The national committee was reorganized in 1959 to include representatives of local committees and park concessioners; theological training was enhanced with the establishment of accredited internships; several internships

evolved into positions of full-time resident chaplains (currently, four parks have ordained resident ministers: Yellowstone, Yosemite, Grand Canyon and Sequoia); winter ministry programs were begun in fifteen locations; the first devotional booklet for use in the parks, "Vacationing With God," was written by Alfred G. Glass in 1954 and published by Concordia Publishing House; and, by the end of its fifth year the ministry included 121 students serving in twenty-four areas.

With the increase in leisure-tourism, particularly within the national parks, ACMNP continued to expand and was actively involved in a variety of study projects and experimental ministries. Among these were:

A series of studies on Leisure in America were initiated in 1961 by ACMNP and the Department of Evangelism. The research phase was under the direction of Professor Robert Lee at San Francisco Theological Seminary. The study produced several mimeographed reports and a book by Dr. Lee, Religion and Leisure in America: A Study in Four Dimensions, Abingdon Press, Nashville, Tennessee, 1962.

During the summer of 1965, ACMNP encouraged John D. Perry, Jr., a student at Yale Divinity School, to conduct a comprehensive study of the Coffee House Ministry movement. His study which was financed in part by the National Coffee Association, was published as The Coffee House Ministry, John Knox Press, Richmond, Virginia, 1966.

In 1965, ACMNP assisted the National Council of Churches in creating an Interdisciplinary Task Force on Leisure. It was organized to assist the churches in exploring the national dimensions of the leisure revolution and in planning for the future. Dr. Paul Douglass, Director of the Center for Practical Politics at Rollins College in Winter Park, Florida, served as chairman. Two-thirds of the Task Force were laity, representing over 25 different disciplines. The Task Force met in Princeton, New Jersey in October 1965 and in June 1966. Several recommendations emerged, including a recommendation that the NCC cooperate with

the World Council of Churches and the Vatican in sponsoring an international conference on leisure-tourism.

Early in 1967, Ost met with representatives of the World Council of Churches (WCC) and the Vatican to discuss ways in which the churches could respond to the global issues of leisure... (and) were invited to report to the Congress on the Spiritual Values of Tourism in Rome in April 1967. The Congress was sponsored by the Office for the Pastoral Care of Tourism of the Sacred Congregation of the Council in the Vatican and by the International Union of Official Travel Organizations.

In September 1969, The Department of the Laity of the World Council of Churches sponsored a World Consultation on Leisure-tourism at the Evangelical Academy at Tutzing, near Munich, Germany. The fruits of the consultation are reported in the book Leisure-Tourism: Threat and Promise (WCC, 1970). The consultation established a Continuing Committee on Leisure-tourism, chaired by Kenneth Lewis, member of Parliament, Great Britain. The Committee has assisted with other consultations and studies related to the Participation in Change Program of the WCC. It seeks to sensitize societies and churches to the opportunities and problems of leisure-tourism. The Continuing Committee also participated in several consultations... A number of "pilot programs" are in the process of development, including an international association bearing the name, *Tourisme Oecumenique*.

The following September, ACMNP celebrated its twenty-fifth birthday by sponsoring an international conference on "The Gospel, Freedom and Increasing Leisure."<sup>10</sup>

On January 1, 1972, ACMNP officially separated its administrative functions from the National Council of Churches. ACMNP is currently recognized by over forty denominations and during its brief history has involved more than five thousand students from forty-six denominations representing over one hundred ten colleges. Each year approximately two hundred seventy-five young men and women provide services of worship, religious activities, Christian education and share their faith as "worker-priests" in more than 65

national parks, forests and resort areas in twenty-three states.

A Christian Ministry in the National Parks was one of the primary responses of the Church to the contemporary phenomenon of leisure-tourism. While there have been several other efforts now made around the world, ACMNP will be the springboard for the following discussions and further development of a leisure-tourism ministry.

### The Unexcelled Opportunities of a National Parks Ministry

The current "hunger for experience" and the intrinsic attraction of the national parks is testified by the more than 300 million visits to the national parks during 1983. For 1984 the National Park Service is predicting a 10% increase to 330 million visits to our nation's parklands. On one level the recreative value of such visits is dubious:

During the summer months, hundreds of thousands of tourists jam the state highways and swing off to the access roads of national monuments and national and state parks. What it is they are seeking is conjectural at best. Possibly many of them do not know. Many others, if asked, would doubtless reply, "a good time."...

At...Mount Rushmore the dusty haze, stirred off the packed earth by shuffling feet, is thick. The screech of arriving cars is continuous, and loud, and the volume control on some of the radios is not turned down. There is spilled popcorn on the ground. An occasional scurrying parent can be seen trying to catch up with a willful charge. And bored, professionally polite functionaries process the motorists who inquire about directions for their return journey.

A national shrine that is dated 1941 by that fact alone invites irreverent comment from even the

most sober and least "alienated" of thoughtful citizens. Many have declared Mr. Borglum's four enormous heads to be aesthetically wanting to a degree that is disastrous. Others have cited his work as a prime example of celebration of size at the expense of intrinsic excellence and have called that a characteristic of American culture.<sup>11</sup>

At another level, however, a deeper experience transpires:

...immediately below (Mount Rushmore), the crowd is quiet, as it is at Plymouth Rock and at the Lincoln Memorial. The scrubbed children emerge from bus after bus, and they as well as their elders stand silent for a long time, with their heads raised and eyes fixed. Something is being communicated, some kind of affirmation is being made. What is sought and what is found remains unknown, but whatever it may be, it is accepted on its own terms, which at the same time are their own terms.<sup>12</sup>

The Outdoor Recreation Resources Review Commission articulated this deeper experience and the value recreation serves in maintaining the health of individuals and their society:

As long as the activity is freely chosen--because it is refreshing and interesting to do--then it serves the basic function of "recreation"--the task of re-creating human vitality. Latent energy is tapped, unused powers of the body, mind, and spirit are employed, the imagination works on fresh material, and when all these things occur, the individual returns to his work with a sense of renewal.

Outdoor recreation also has cultural values that are essential to the health of the Nation. It is a part of the educational process that strengthens men's minds as well as their bodies; that broadens their understanding of the laws of nature; that sharpens their appreciation of its manifold beauties; and that fortifies man's most precious possession--the spirit which gives life its meaning. These are the qualities which in the long run make a nation and its people truly great and which find strong nourishment in outdoor recreation.<sup>13</sup>

The combination of the national parks and the Christian gospel offer unexcelled opportunities for ministry -- for enabling persons to be recreated through coming to



know who and Whose they are. The combination of our nation's parklands and the Christian gospel offers extraordinary opportunities to

- provide a satisfying and fulfilling spirituality among persons; and
- develop an appropriate responsibility for the global crisis of our times.

One can catch a glimpse of this vision through extrapolating the stated objective of the Outdoor Recreation Review Commission:

The Preamble to Public Law 85-470, the Act of Congress which in 1958 established the ORRRC, stated: "In order to preserve, develop, and assure accessibility to all people of present and future generations such quality and quantity of outdoor recreation as will be necessary and desirable for individual enjoyment, and to assure the spiritual and cultural and physical benefits that such outdoor recreation provides."<sup>14</sup>

The leisure-tourism experience found in the national parks helps persons become fully human and fully alive, thereby, enabling the whole family of humanity to begin to develop values for a preferred future.

One of two major obstacles confronting these opportunities is that many persons spend little time "seeking the truths of nature and culture." The national parks and particularly the national parks ministry seek to address this alienation and, thus, foster a reconciliation between persons and their cosmos and between persons and the family of humanity.

Max Lerner denies the popular notion that the modern American has become "rootless and alienated" as a result of losing or renouncing a close relationship with nature. The modern American, instead, has

contentedly settled for new and different values. The pull of property is no longer in the land but in consumers' goods. The communications revolution has gratified a (person's) sense of power and pleasure..."these form the new soil on which the American has found new roots."<sup>15</sup>

It is a premise of this project, however that mere sensual gratification, busyness and power-seeking is not enough for persons to satisfy their contemporary hunger for experience. The national parks and a national parks ministry have unexcelled opportunities to revitalize an appropriate, contemporary spirituality in and among persons.

The second major obstacle regarding the unexcelled opportunities of the national park experience concerns the traveler being "stranger." Sociologists John Gagnon and Cathy Greenblat explain that travelers, "temporary strangers," have chosen to enter geographically, personally, socially, and culturally unfamiliar territory.<sup>16</sup> They use travel, among other things, to reaffirm their identity and personality or seize the chance to try out new roles. Travel has become, in many instances, the modern equivalent of festivals and holidays that were organized on a community basis which enabled persons to reaffirm their identity and heritage. The problem of leisure-tourism is that persons want to get away to something unfamiliar, but want to make sure that it's not too unfamiliar. Gagnon and Greenblat suggest that these difficulties are different for different travelers. They note that the pace of the leisure-tourism experience

as well as contact with well-known landmarks can ease the traveler's feelings of strangeness.

With a few exceptions, most national park visitors (leisure-tourists) bring their "home" environment and values with them into the national parks. It is a way of reducing their cognitive dissonance and the strangeness of their new experience.

As they enter the Park, visitors foresee a summons to adventure, an opportunity to struggle with the elements, an escape from the artificiality of civilization.

These campers "want to learn to do things by themselves, to pit their capabilities against the mysterious, and to them possibly threatening, uncertainties of the wilderness." But at the same time 82 per cent wish more campsites or grounds were available; 52 per cent want first-aid stations; 54 percent, separate toilets for men and women; 49 per cent, places to buy groceries; 16 per cent wish there were some "planned recreation"; and 21 per cent want public telephones. The inconsistency of such responses "for the majority of vacationers...are not envisaged as incompatible."

Before their arrival they think of "unspoiled wilderness" as a place equipped with "picnic tables, wells, toilets, washrooms, and the like."<sup>17</sup>

There is a basic ambivalence working here. While the visitor enters the national park in order to experience something new there is a strong retention to values and worldviews already held. While the visitor seeks out self-actualizing recreative experiences many do not "seek out the truths of nature and culture." What then are the opportunities for a national park ministry?

First, a national parks ministry has unexcelled opportunities to provide "root experiences." Today when there is so much ennui and accidie, the national park

experience can provide zest for life and, thus, minister to persons who engage in leisure-tourism from a response of narcissism.

Utilizing G. Fackenheim's definition, a "root experience"<sup>18</sup> gives intensity and novelty to life because it incorporates into the present experience both past and future. A "root experience" is an act of knowing -- it becomes a "lived moment" in which the individual experiences a deep satisfaction and fulfillment. Such an experience is ultimately satisfying and fulfilling because it awakens latent capacities in an individual and deepens a person's awareness of what it means to be fully human and, thus, fully alive. This capacity for self-consciousness is a distinctive feature of being human and transforms not only the person but all of life. The national park experience provides this opportunity because the national parks are the treasury of the natural, cultural, historical and recreational strands that constitute our very being. "Getting in touch" with these strands is the beginning of knowing who and Whose we are.

Secondly, a national park ministry has unexcelled opportunities for ministering to persons who engage in leisure-tourism from a response of "ignoring" the global crisis. It will be recalled that this national park visitor is one who frantically spends his/her life busily working and consuming goods and then "seeks to get away from it all" for a while. As often happens, such a person

repeats that pattern in the leisure-tourism experience. He/she consumes the leisure time in purchasing souvenirs and/or trying to see and do everything possible. Consequently, the leisure time is used with little or no renewing or recreative value. As long as people are "poor in soul" they will be driven to try to fill the void by becoming "rich in things." A national park ministry offers an unparalleled opportunity to authentically fill that void and heal the fragmentation of that person's life through a ministry of silence and space.

Eric Sevareid has said, "Space (and silence) is more important to the well-being of the human creature than leisure." We have been pushed together to produce more goods in less time. The machine has imposed upon us acceleration, overcrowding, congestion, noise, vibration and radiation. It has polluted the air and contaminated the water. It has resulted in disabilities, disease, and death. But even more devastating, perhaps, from the long view, it has, in many ways, drained our energies, blunted our natural sensibilities and sensitivities to the very things in nature (and culture) which have given to time both form and structure. Not only our physical survival, but also our outlook, our spirit and our peace of mind are related to the natural (and cultural) environment. Scientists know that the living organism must adapt to its environment, or die. Everyone knows that dulling the senses threatens well-being. We cannot remain forever in conflict with the natural (and cultural) environment without paying the price. If we are to live fully, we must use all of our senses often. If we are going to see, we have to look. If we want to hear, we must listen. To smell, we sniff and to feel, we touch. The senses gives us an awareness of life. The harmony of our abilities to see, hear, smell, feel, and taste is a wondrous form of integration.

The significance of bringing together, in harmonious integration, the many facets of man is emphasized in the rhythms of existence.<sup>19</sup>

The national park experience offers an unparalleled opportunity for integrating the rhythms of existence. The ministry of space and silence that the national park experience affords is an unexcelled opportunity to enable persons "to get away" from the fragmentation and fill the void that was previously sought to be filled by only work and consumption. Such an experience of integrating and healing one's life through space and silence is the beginning of real obedience ("listening" in the biblical sense) and renewal which comes from experiencing the presence of God.

Thirdly, a national parks ministry has an unexcelled opportunity to provide persons with "story."

Throughout the ages, the storyteller has performed the important function of handing down society's traditions, history, and vision of life to each generation. The stories we hear play an important role in shaping our lives.<sup>20</sup>

In the cacaphony of today in which there are a myriad of competing values and claims upon a person's loyalty and life, the national park experience can help persons clarify the sense of "their story", its relationship to "The Story" of God, and, thus, provide real significance for life. Such a ministry can particularly address and serve persons who respond to the global crisis through an "Armageddon syndrome" and engage in leisure-tourism as a climactic respite before the "final days," but nevertheless long to be part of God's significant saving grace.

The most basic reason (for our cultural demise) is not the unavailability of information. Rather, it is the lack of a life story which motivates people to face the anxiety of coming to terms with their collective responsibility for attacking collective problems. Criticism therefore must fall on those persons and institutions which make the strongest claims to being concerned for our basic life commitments: first, upon the leaders and institutions of religion...we must trace this meaning-deficit in no small measure to the one-sided ethical influence of American churches...Information is not the need, but it is human relationships for transmitting and exchanging information, for getting in touch with action alternatives, and for developing practical solutions to practical problems.<sup>21</sup>

The national park experience and a national parks ministry have unparalleled opportunity for cultivating in persons a sense of "story."

Centering our experience around the Bible story...we realize that we are truly a part of that faith story, (and) find a strength and an identity that in turn shapes our values and actions. If we come to have a loving concern for our neighbor, it is not because we have been taught in a classroom to do so. It is rather because we have found our identity, our convictions, and our strength in being part of a faith community whose very way of life is to show loving concern for others...So the Bible story lies at the root of our faith and of our response to God. Living out that story and sharing it so that we feel its power shaping our lives in the present moment is our primary responsibility and joy.<sup>22</sup>

When the national park experience is placed into the context of the Biblical story then the visitor can begin to share the ongoing activity of God's saving grace in the world and experience the abundance of life.

The national park experience and a national park ministry, fourth and lastly, have unexcelled opportunities to enable societies and persons to envision new futures.

The future impels us to look at our credentials of the past...The familiar ticket to life seems in danger of

having outlived its acceptability...As Eric Hoffer writes in The Passionate State of Mind, "To enter the realm of the future is like entering a foreign country: one must have a passport, and one must be able to provide a detailed record of one's past. Thus a nation's pre-occupation with history is not infrequently an effort to obtain a passport for the future. Often it is a forged passport."...What Hoffer says of a nation applies to an individual as well...A collective concern with (leisure-tourism) as a new source of meaning and value will color each of the visa entries. We had better not forge the visa; the trip is too important.<sup>23</sup>

The national park system represents the "living legacy" of the American people and as such can be a passport for the future. As a national parks ministry interprets the natural, cultural, historical and recreational aspects of our nation's parklands it can provide unparalleled opportunities for envisioning hopeful futures for the whole family of humanity. Such national park experiences and ministry can give new expressions to the important themes of the quality of life, namely, covenant, community, creativeness, and celebration. As it does this not only does it help in terms of creating a just, participatory and sustainable society but offers an important ministry to persons who respond to the global crisis with a "revolutionary premise."

These, then, are the unexcelled religious opportunities for ministry that the national parks and the Christian gospel offer persons, the family of humanity, and the Church. Each one of these opportunities, in the best of ministry, seeks to make contact with the visitor at the point of first interest, i.e., response to the global crisis. In the best of ministry, also, these opportunities



are occasions to help the visitor relate to the deeper dimensions of God, oneself, others and all of creation. A national parks ministry can provide, on one hand, significant encounters with "familiar landmarks" which affirm a person's identity and heritage. On the other hand, it can provide genuinely novel opportunities to try out new roles and worldviews. A national parks ministry actualizes these unexcelled opportunities to provide religious experience and meet persons' basic needs through its activities of worship, Christian discipleship, and worker-priest ministry to which we now turn.

#### The Worship Aspect of A National Parks Ministry

"What is the good life?", asks Seneca. Thomas Jefferson answered him in his own tongue: *tranquilitas*. While there is much literature on the nature of worship and meditation, it is recognized that there is a contemplative hunger in each person. No matter how deeply it is buried, each person craves meaning, worth, (and) '*tranquilitas*' (i.e., peace and wholeness)

...Moreover this contemplative yearning reaches out in something almost like concentric circles of longing for an ever-widening pattern of meaning... (Every person) wants to be able to see this work as participating in the very process of creation. <sup>24</sup>

In each person there is a great yearning to be fully human and fully alive.

Henri Bergson comments that with the great technological advances the elemental physical needs of humanity can actually be met and that for the first time in the world's history we have the opportunity for "clean contemplation." In other words, contemplation can never again be accused as a form of life-flight from the agony of realizing that one's neighbor could die because of food shortages or the ravages of disease. Bergson insists that "contemplation need no longer be haunted by such a shadow."<sup>25</sup> Yet, as we stand at the threshold of the twenty-first century, the challenge arises again as we realize the depth of human need for elemental physical needs. Are contemplation and worship a luxury or a necessity in our "global village" today?

Douglas Steere writes that sooner or later this schizophrenic split between contemplation and action, leisure and the world will destroy humanity. He goes on to point out that leisure is not an empty block of time, nor a getting away from it all, but "...true contemplation is an inward openness to the meaning of things."<sup>26</sup>

The worship aspect of a national park ministry is best understood as contemplation in a world of action. Worship is the active "meaning-making" within the context of the leisure-tourism experience; it is also the active "meaning-making" within the context of the world in which persons live. Sometimes there is a temptation to separate

the contexts of leisure and the world which, in turn, truncates worship.

Two separate areas of (theology) formed in the time of Christendom between the twelfth and sixteenth centuries. One was ascetical theology, which dealt with the spiritual discipline of the ordinary Christian. The word "ascetical" comes from the Greek askesis, meaning the practice or training of an athlete. The emphasis was on the action of the Christian. The other focus was mystical theology...The word "mystical" is drawn from the use of the Greek musterion by Dionysius the pseudo-Areopagite (c.500) to name the ascent of the soul to union with God. Although it is not universally taught, the common implication in the division into ascetical theology and mystical theology is that there are two kinds of Christians: those who take the "low road" of asceticism and those given the "high road" of mystical experience.<sup>27</sup>

For persons to worship the living God in "spirit and in truth" a national parks ministry utilizes the context of thenational parks to unite the mysticism of leisure and the asceticism of living in the world. Joseph Pieper noted that true leisure was not only the occasion but the capacity to steep oneself in all of creation. When leisure becomes such an act of contemplation no longer is there a necessity to pit receptivity against activity and leisure against life.

When Joseph Pieper moves on to define what these (leisure activities)) should lead to and speaks of their clearing of the way for "the soul's power to 'answer' to the reality of the world," he has left the empty spaces and now is speaking precisely of the deep, intuitive action of the human spirit. He speaks of this as a "contemplative attitude: so that there is no longer a necessity to pit emptiness against activity or to confine this temper of the human spirit to "non-activity."

It is a public good. The capacity to answer to it is not reserved for the inactive. It may be

experienced in the thick of heavy responsibility. It is not necessarily found in those who teach philosophy, or confined to any occupation, or to those who are completely free of designated work. It is not reserved for youth or for the venerable. It may be present in monasteries or may live in families. In spite of Thoreau and John Muir, it is not given only to country dwellers and denied to urban man. It is rather a quality of approach to any situation, an inwardly spacious way of being present and open to where we are.<sup>28</sup>

The worship aspect of a national parks ministry seeks to cultivate this contemplative way of being in the world. The spiritual instrumentality by which this happens - in which leisure and life, cultus and culture are linked -- is through liturgy. Liturgy literally means "the people's work." It can also mean the public rites of eucharistic worship, i.e., the means for renewing spiritual communion with God.

Some of the liturgies of a national park ministry whereby people can encounter God are traditional services of worship, meditation walks, and even, the use of devotional booklets. They function formally as

...a syntactical interrelationship between three components known as "myth," "ritual," and "community." "Community" refers to the clear finding that religion is a social and enculturating phenomenon. "Ritual" refers not only to special rite, but to all of the behavioral patterns of the community in so far as they are perceived as imitations or re-enactments of the sacred order of things which define the world in which the community knows itself to exist. "Myth" is the narrative mode of perceiving and articulating the origin of that order and function both as a means for understanding ritual as re-enactment of that order, as well as a means for communicating the meaning of the patterned life of the community from generation to generation.<sup>29</sup>

Worship, in essence, is a representation of the story of what our lives should be. The liturgy depicts God's people moving through the rhythm of praise and adoration, confession and assurance, hearing God's Word anew through song and prayer and sermon, and, finally dedicating themselves to live that new Word.

The way the liturgies of a national parks ministry function experientially is through the interaction of stories - our own individual story, the story of our natural and cultural heritage, and God's story. Mary Elizabeth Moore has commented on the power and wonder of story. She notes that stories bring together the past and future into the present and, thereby, convey a mystery which bestows a sense of hope in people. Whether persons are conscious of it or not stories have a way of forming and transforming one's way of looking and responding to the world. The liturgy of worship is a way of engaging people in creating stories and being open to the ongoing story of God.

I see four different implications that are important. First, that we pass on a rich story heritage...second that when we talk about stories we help people be in touch with the stories in their own life worlds... A third thing that is important...is to help people "reflect" on the stories of their life worlds... The fourth implication is that we must engage people in creating stories and in being open to God's continuing creation of the big Story. This is not easy...

One thing we can do is to encourage people in developing a rich inner life... So much of the ministry in the church and so much of what we do with our lives is so hectic, so busy, so activity-centered

that we do not really encourage the solitary, reflective moments, the moments of awe and wonder...A second thing we might be able to do in engaging people in creating stories is to encourage people in their openness -- that is to engage people in listening and responding to the world around them, to the people, to the events and so forth... Finally, we need to encourage people in their action -- to engage people in rebuilding the world. Engaging people in action may not bring in the Kingdom of God tomorrow, but it may keep us leaning in that direction... God's story, you see, has not been finished; much of the next chapter will be in our handwriting.<sup>30</sup>

The traditional service of worship is one aspect of ACMNP. It functions in a similar fashion as a service of worship would in a local congregational setting. The student ministers who have worked all week as bellhops, waitresses, trail crew, etc. provide Sunday morning services of worship for the park visitor, employee and resident. The United Methodist Reporter published an article that outlined this aspect of ministry:

"Our committee is responsible for ministry in three camp areas," (said Paul Strom, Committee Chairman, Rocky Mountain National Park).

"On Saturday nights the student ministers and workers go calling in the campsites... they take with them information about the National Park Service and general information that might be helpful to campers.

"They typically say to the people they visit, 'We would like to invite you to an interdenominational service tomorrow (Sunday) morning.' Yes, they've been rejected and rebuffed and even verbally abused. But usually people are glad to know that there is a Christian ministry in the park.

"The Sunday morning service follows a very general order of worship. Teams in all three campsites follow the same order. Music can be provided by guitar or pump organ. We provide hymn books and Good News Bibles. The (student) minister preaches and the student worker assists. We don't offer the sacraments.

"We'll run as high as 100 or so per service. But we have as few as five. People dress informally, of course, and many go fishing or hiking immediately afterwards. The students receive an offering, and all gifts come back to the local committee. All services are outdoors, and if it rains we're just rained out.<sup>31</sup>

Besides the fact that these services of worship take place in God's most magnificent cathedrals, the settings also provide a multitude of possibilities to use the environment as an unusual way of lifting up the "stories," ideas, and themes of the faith. For instance, "consider the lilies of the field," as a Call to Worship takes on new meaning for the worshipper. The possibilities for worship are rich in terms of experiencing community, ritual and myth in new ways. For many visitors, employees and residents of the national park these services provide traditional but meaningful experiences of worship.

However, these services of worship primarily attract those who have already a high degree of commitment and involvement in the Christian faith. There is a significant majority of persons who visit, work and live in the national parks who do not attend these services of worship. One of the reasons persons do not participate in worship is that worship is often perceived as a "spectator sport" and many of the persons engaged in leisure-tourism "hunger for experience." Another reason that many persons are not attracted to the traditional service of worship is that they are not able to relate to the traditional words and meanings of the faith. They have no touchstones through which to relate to such truths as faith, grace and

salvation.<sup>32</sup> It is not so much an issue that these persons do not believe in God, but that the language used to communicate God and God's presence does not speak to their experience and lives. In a comprehensive study of religious experience John Biersdorf registers these findings:

Sophisticated multi-dimensional environments are being constructed which make the traditional Sunday morning service seem anachronistic. And we can expect that meaning-making institutions will continue to refine their methods...For most persons religious experience is a personal event unrelated to the formal liturgies of church and synagogue where people traditionally expect to experience the presence of God... The "religious" experiences reported ranged from the felt presence of divinity described in orthodox language to events of everyday life described without the use of any religious language whatsoever. Eighty-seven persons experienced the personal presence of, or personal relationship with, the Christian or Jewish divinity. But 157 persons reported as religious experiences the experiencing of their own selves as whole, authentic, or autonomous...

From an orthodox Christian or Jewish perspective, it is the God of creation and history who alone is worthy of worship, not one's own self. Yet for significant numbers of people, the experience of self as whole is a sacred event...Here we are on difficult and dangerous ground. Some would understand this phenomenon as evidence of the urgent need to preach the saving knowledge of God to these persons who are in darkness. Others would understand it as evidence of the loss of potency of Judeo-Christian language in our time, and a struggle for symbols that make better sense of current personal experience.<sup>33</sup>

A few years ago when the resident minister of Yosemite National Park, John Davis, and I were attending an ACMNP training seminar for that summer's student ministers, he related to me the inspiration of what he called "A Meditation Walk." He pointed out that it was an effort to



reach the many people who were "turned off" by organized religion and the traditional church service. It was an attempt to reach and relate to the "secular person."

John Davis, a United Methodist minister, said he would gather with a group of people for an early morning walk through Yosemite Valley. They would stop at several places along the walk and reflect on what they saw and thought and felt. One of the stops that was particularly meaningful was the bridge which crossed the Merced River. He would stop and explain, that "Merced" is an Indian word meaning mercy. He would then talk about what mercy meant for the Native American and how the river was merciful to the valley. He would go on to dialogue with the group about how God is merciful in our own lives. As he established these touchstones of faith people became alive to what God was all about.

With the inspiration of this brief conversation Coke McClure, another student minister, and I tried a similar experiment during our summer ministry in Grand Teton National Park. The script of that "Meditation Walk" now follows. It is written with the rubrics of a traditional service of worship so that you, the reader, can see how such an approach includes all the elements of a traditional liturgy. In its own unique way, it incorporates the syntactical interrelationship between ritual, myth and community. (Slide A-1 through A-21 accompany the following script.)

## "A Mountaintop Experience"

Imagine, now, yourself as a visitor at Grand Teton National Park. It is early morning. The sun is just beginning to come up over the valley of Jackson Hole. You button up your jacket a little more -- while it is in the middle of summer, the early morning air is brisk and cool. You are gathered together with several other persons on the terrace of Jackson Lake Lodge which overlooks Jackson Lake and the whole Grand Teton Mountain Range. A young college student is playing "Morning Has Broken" on her recorder.

### SLIDE A-1

PRELUDE: "Morning Has Broken" (played upon a recorder or flute)

### WORDS OF WELCOME

"Good Morning! It is a beautiful day today." (The two student ministers introduce themselves.) "This morning's Meditation Walk is in a real sense a service of worship, but it is not an ordinary service of worship; it is really a moment of discovery. For a few moments we are going to leave the terrace of Jackson Lake Lodge and walk up Lunch Tree Hill to the right of us. The walk is moderately strenuous physically and delightfully arduous spiritually."

### SLIDE A-2

CALL TO WORSHIP - Philippians 4:8

"Whatever is true, honorable, right, pure, lovely, or of good repute, if there is any excellence and

if anything is worthy of praise, let your mind think on these things."

### SLIDE A-3

#### HYMN OF PRAISE "For the Beauty of the Earth"

(The college student leads the singing - the words were given to the visitors when they first gathered.)

#### A LITANY OF PRAISE

The student minister addresses the group: "The presence of God is all around us. For a moment--listen and look! What do you see? What do you first notice?" (There is a period of silence which is followed by the minister seeking comments from the people who then replies after each one, "Today is the day which the Lord has made, let us rejoice and be glad in it.")

As the group slowly walks up the hill spontaneously pausing, the student minister engages the visitors in an informal dialogue of liturgy and sermon:

"Standing here we are taken with the majesty of the mountains."

### SLIDE A-4

"When the native Americans viewed these mountains they did so depending upon their intuition, feeling, and belief that placed them deeply within the whole of creation. 'You see, I am alive!' they said. 'I stand in good relation to the earth...to the gods...to all that is beautiful. I stand in good relationship to you. You see, I am alive, I am alive!' I hope this morning that we can do the same."

### SLIDE A-4B

"We have come here for different reasons. But I strongly suspect that each of us has come here to sense again what it means to be alive."

### SLIDE A-5

Perhaps in the quiet of this moment we can once again begin to listen and look and discover the presence of God."

### SLIDE A-6

# PRAYER OF CONFESSION - (Minister and Congregation)

"Let us stop now and have a moment of prayer: O God, our lives are sometimes so noisy and yet so empty. We clamor for mystery and meaning in our lives. Help us to find a security and a startling morning freshness. Please forgive us for not attending to Your Presence in our daily lives. Help us in this time we now share together to know You here and at home. Amen."

## SLIDE A-7

A moment for personal silent meditation.

WORDS OF ASSURANCE by the minister follow the corporate and personal prayers of confession:

"Nature speaks a varied language. How does creation speak to us?"

"O Lord, Our Lord, how excellent is thy name in all the earth!" resounds the psalmist.

"When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: Who are we that thou art mindful of us?"

## SLIDE A-8

Continuing the walk up the hill, the student minister offers this reflection: "The tendency is that we want to be inspired by God in the distance, yet we discover God when we notice the splendors of creation up close."

## SLIDE A-9

"Look at the birds of the air. Consider how the lilies grow," said Jesus. "Consider now the birds, the wildflowers, the moose, and the trees. The Good News is that God loves us. That even though we have sinned by doing something wrong or just omitting God in our lives--God is with us." (The minister directs attention to a nearby flowering bush and dialogues with the congregation about the mysteries and patterning beauty found within that plant and the patterns and beauty in our lives. (Some themes that are touched upon are self-esteem - how persons are beautiful each in their different ways; growth - how persons grow through their interrelationships and interdependencies; grief - the many different kinds of "deaths"/losses persons experience and how new life follows loss.) He concludes the discussion, "Who are we that thou art mindful of us?"

SLIDE A-10

## OLD TESTAMENT SCRIPTURE LESSON - Ecclesiastes 3

SLIDE A-11

"Mr. Ben Sheffield owned a dude ranch near the present town of Moran. In 1928 he sold his ranch to the Snake River Land Company for the lucrative amount of \$100,000. But in 1929 he lost most of his profit in the Stock Market Crash. Forced to change lifestyles, Mr. Sheffield spent the rest of his working days as the fire watch atop Signal Mountain (minister points far left across the Snake River.) Somehow I feel Mr. Sheffield was not totally displeased with his fate in life, for he could have truly learned the wisdom in Ecclesiastes" (The minister discusses with the group the "changes of time.")

SLIDE A-12

"For everything there is a season, and for every activity under heaven its time; a time to be born and to die; to plant and to uproot; to pull down and to build up; to kill and to heal; to weep and to laugh; to mourn and to dance."<sup>34</sup>

SLIDE A-13

## SERMON MEDITATION - "Taking Time to Be Holy".

Picking up on the themes of the previous discussion and the scripture lesson of Ecclesiastes, the student minister offers a brief homily as the group reaches the half-way point to the top of Lunch Tree Hill. Overlooking the sweeping panorama of the Grand Teton Mountain Range the student minister suggests, "Often people speak of how God is both revealed and hidden from us."

SLIDE A-14

"A story from the East has been passed along about a picturesque scene of tall grass alongside a river where wind direction is only determined by which way the grass sways and leans."

SLIDE A-15

"The marshland below us (Spring Creek Willow Flats) reminds me of such a scene. One's attention is drawn to the field swaying in the wind. It is a complete scene of tranquility. Then almost out of nowhere, the

tranquil quiet is transformed when a flock of geese, hidden in the tall grass, erupt and take off in one sudden 'Whoosh!'"

#### SLIDE A-16

"God is revealed and hidden from us in much the same way. Look down at the Willow Flats. Probably, we will not see a flock of geese, but quietly weaving in and out -- in view and then out --we may see an occasional moose. Hidden and revealed." The student minister dialogues with the group about when God is hidden and revealed in their lives.

#### SLIDE A-17

The group now continues its climb with the student minister taking a few more rest breaks along the way. (The altitude is more than 7500 feet above sea level and persons need to catch their breath.) During one of the brief stops, the student minister continues the sermon/reflection. "God is both distant and close--hidden and revealed in the splendor of nature and in the mystery of ourselves. (People now take seats on the benches on top of the hill overlooking Jackson Lake and the Teton Range.) 'Consider the heavens, the moon and the stars, the work of thy fingers...who are we that thou art mindful of us?' Edward Abbey, the famous naturalist asked the same question in a different way: 'Why do we climb mountains?' Who are we who have climbed Lunch Tree Hill? We have climbed to be alive and whole." The student minister then offers a brief dialogue sermon centered around "the mountaintop experience" of Abraham and Isaac.

#### SLIDE A-18

"...God is indeed not something to be grasped and taken home like a souvenir. God is in the Grand Tetons and God is also in our own backyards. What, then, shall we take home with us?"

A prayer is offered by the congregation and minister for the experience of the morning incorporating some of the new revelations experienced during the walk.

(After this the people are instructed to walk down the hill in silence.)

#### SLIDE A-19

OFFERING:

The ministers, again, tell more about themselves and their secular jobs in the park and explain that they are a part of A Christian Ministry in the National Parks:

"This service of worship is a part of A Christian Ministry in the National Parks, a unique inter-denominational movement recognized by over forty denominations and working with the National Park Service.

"This summer we are two of more than 255 seminary and college students serving in 55 National Parks, Monuments, Recreation Areas, and National Forests. We provide interdenominational services, such as this one, religious activities, and the Christian fellowship for those who live in, work in, and visit these areas. Several million people come into contact with this ministry each summer.

"Although we receive the finest cooperation from the National Park Service and the Park Companies, no government nor company funds are appropriated to maintain the local program. This ministry depends entirely upon the generosity of those who worship in the parks and interested friends.

"We students receive no remuneration for our services -- our ministry is entirely voluntary. All offerings received at these services are used to carry on A Christian Ministry in the National Parks. We invite you to help us in making this ministry possible. Let us now continue to worship God through our tithes and offerings."

#### SLIDE A-20

The offering is received and a blessing of dedication offered: "O, God, we pause for a moment in the quiet of this morning realizing that all we have is but a trust You have given us. We have worked hard and are now enjoying the fruits of your blessings. May the cold coins of our earnings be transformed into a ministry of warm fellowship and uplifted spirit for those in years to come. With grateful hearts, O God, we offer these gifts. Amen." An offertory is played which is followed by the group joining in the Doxology -- "Praise God From Whom All Blessings Flow." O God, we offer these gifts with very thankful hearts. Realizing that each of us is called to do Your work, help us, in the days and weeks ahead, to be givers of our person as well as our purse. Amen."

CLOSING HYMN - "Joy To The World"

SLIDE A-21

The Meditation Walk is now concluded with the student minister leading the group in an act of dedication through sharing an AFFIRMATION OF FAITH.

We believe in God our Lord, who creates the universe and our earth; who continues to care for us.

We believe in Jesus the Christ, who redeems creation and all people; who continues to live in us and with us.

We believe in the Holy Spirit, who empowers renewal and ministry: who continues to work through us.

We believe that Scripture, tradition, experience, and careful thinking form guidelines for a growing faith.

We believe we are starting here, in loving ways and obedient service, work worth finishing in heaven.

We believe we are being saved by the grace of God. Shout "Hallelujah!" and "Amen!"<sup>35</sup>

BENEDICTION - The Minister

"Our morning walk is over, but our lives in Jesus Christ go on and on. 'If we live, we live for the Lord; if we die, we die in the Lord. Whether we live or die we are the Lord's.' Let us go now joyfully, into our areas of ur work and vacation, and may that tie that binds us together be strengthened through God's love now and forever. Amen."

POSTLUDE



One of the many surveys conducted by the Outdoor Recreation Resources Review Commission was a study of "What Americans Do Most." According to the number of activity days per person (twelve years and older) driving for pleasure and sightseeing ranked first and fifth, respectively, on a list of more than twenty-three leisure-time pursuits. Together they accounted for more than one-third of the activity days ranking far ahead of such things as playing outdoor games or attending sports events.<sup>36</sup> Another "liturgy" that can be part of the worship aspect of a national parks ministry is the use of the devotional booklet. Such a devotional book could be used by individuals and groups on their own schedule of sightseeing. A devotional booklet was prepared by the Concordia Publishing House in 1967 entitled, "God In My Leisure." The following builds on that precedent, but goes much further by taking into account the full nature of leisure-tourism.

Dean MacCannell in his structural analysis of the tourism phenomenon discusses two aspects of the modern tourist. One designates actual tourists: sightseers, mainly middle-class, who are at this moment deployed throughout the world in search of experience. At the same time tourist sights are important opportunities for "staged authenticity" and offer an encounter to our deepest held cultural values.

The use of the devotional booklet of a national parks ministry attempts to develop with individuals an authentic encounter with culture as well as develop a "critical consciousness" about culture. One of the primary reasons for the use of a devotional booklet as a part of a national parks ministry is to serve those "unattached persons" of whom MacCannell made earlier reference (Chapter 3). With the fast, individualized nature of much of the leisure-tourism it also reaches, in a unique way the many persons who were identified by the ORRC survey. Such a devotional booklet could be used as a guide booklet in two forms: first, there could be a guide booklet for the whole national park system; and, second, there could be a guide booklet developed for individual parks. The following presents suggested outlines for these two types.

Before these outlines are developed, some vital axioms for "interpreting our heritage" should be noted from the master interpreter of our nation's parklands, Freeman Tilden. One should keep in mind in the development of such devotional material that "Whatever is written without enthusiasm will be read without interest."

But more important is to have answered for yourself, as interpreter, the vital questions: "What is the keynote of this whole place? What is the overall reason why it should have been preserved?" It is for this reason that I have in times past suggested what I call the "master-marker" of the book...

Here is a noble subject, nobly approached; but observe that unlike many a heavy-handed and lugubrious treatment, it (should have) a lightness of touch...but never with levity...Humor out of place is a sad excrescence. Humor in harmony with the thing, and the

mood, is a charm to most people. What is humor? Thackeray thought it was "a mixture of love and wit."...the chief thing that makes the wording of good inscriptions so exacting is the requirement of brevity. (It should be telegraphic, adequate, and offer an explanation if that is required.)<sup>37</sup>

We turn now to a suggested outline of a devotional booklet for the national park system and its unexcelled opportunities to provide authentic encounters with the many dimensions of who and Whose we are.

The general outline of this devotional booklet will follow Freeman Tilden's last work, Who Am I? More than any other interpreter he captured the essence of the natural, cultural, historical and recreational values of our nation's parklands. The introductions to each section of the "booklet" will be the writings from his book. The suggested "master markers" for each of the areas presented will be mine.

## "A Devotional Guide To Our Nation's Parklands"

### Introduction

For many years our country, and to some degree the entire world, has been buying physical comforts on a credit card, with the fond hope that the creditor might forget to render the bill. Not so...People throughout the land are calling for an end to our pollution of the air and the waters of rivers and lakes--and thus even of the oceans--all brought about by an ever-increasing technological proliferation based upon the illusion that growth is good simply because it is growth...There is the pressing problem of our cities, with their slums and the neuroses brought on by noise, foul air, great stretches of ugliness almost beyond belief, and the tendency toward violence and abnormality caused by mere crowding.

Since the roof suddenly seems to be falling upon us, it is natural to look for the villain in the drama. Who did this to us?...In seaching for the answers--and they must be found--there are two aspects of the situation that give us grounds for optimism. One is that we are now keenly alerted to the dangers....

The other aspect is the support of the people. Without their help we can do nothing. The majority of the citizens must apprehend, sympathize, and commit themselves to acton.

Here, then, is the reason for this present brief message. It is undeniable that, as a people, we have drifted away from the feeling of our unity with nature--and with each other. We have ceased to wonder. We have forgotten, in the enjoyment of an apparent affluence, to ask ourselves the question, in meditative moments, Who am I? Where did I come from? What is my relationship to the natural environment and to the social scheme? What are my limitations? If we do not know our limitations, our aspirations will sour.

In the National Park System, the nearly 300 sites--areas preserved for beauty, for superlative exhibitions of natural phenomena, for our own history and the history of the pre-Columbian inhabitants of the continent, for memorials of our national progress--offer the ideal places where, as part of the relaxation from the daily grind, millions of our people can find themselves.

The illustrations on the following pages show the way millions of Americans--men, women, children, and, above all, family groups--use these priceless areas, not merely for the re-creation of their physical well-being but for the discovery of the delicate entity that makes You You and Me Me.<sup>38</sup>

### The Natural Areas

"The national parks, and the scenic and scientific monuments, preserve for future generations of Americans, and for the world, those areas of transcendent beauty and wonder which we inherited. These are cultural treasures, as well as places for the refreshment of mind and spirit. They are the remaining 'islands' in which life processes go on undisturbed, offering us the opportunity to understand a wilderness environment. In them one can observe the slow processes that have carved and shaped our earth and clothed it with plant and animal life. Without that comprehension, man cannot realize his own social life--so different, and yet with such vital correspondences!"<sup>39</sup>

#### Yellowstone National Park

At Old Faithful Geyser contemplate the God whom you sometimes see and sometimes don't; reflect upon how God is always faithful.

#### Yosemite National Park

At the foot of El Capitan contemplate Jesus the Christ as "the rock of ages"; pick up a rock, examine it and touch it with your eyes closed and reflect upon how Christian discipleship is like / and not like the qualities of the rock.

#### Dinosaur National Monument (Utah)

Observe the men and women excavating the bones of the dinosaurs; contemplate the enormity of the past and the changes that have happened that have transformed that region from a lush and verdant marshland to a desert; reflect on how the dinosaurs became extinct because they were unable to adapt; how do you adapt to new

situations; what changes are needed to avert extinction of our society?

#### Grand Canyon National Park

Go to the overlook of the Bright Angel Trail and see if you can find in the vast scenery before you any trace of the Colorado River. Notice, too, how people experience the Canyon: some only stand on the rim and look; some hike down to Indian Gardens (the plateau just below you); and, only a few go down as far as to see the river and experience the power that created the Canyon. Contemplate how you experience life. Reflect on Henri Nouwen's concept of "downward mobility" as the life of compassion--and that it is at the bottom where the source of life is truly experienced.

#### Glacier Bay National Monument (Alaska)

As you take the boat ride from the lodge to the Bay to view the glaciers you will be overwhelmed by the enormous proportions of the Bay, the mountains, and the glaciers around you. Your boat captain will only take the boat up to a mile-and-a-half from the face of the glacier warning you that if a piece of ice fell off the front of the glacier, the boat could be swamped. He will stop the engines and you will drift silently for some time. Everyone on the boat is silent -- not even taking pictures --listening to the glacier. While you cannot see it moving, you can hear it moving as the silence is punctuated by creaks and graveling groans. Contemplate on the motion of all life and reflect on how sometimes the Church seems to move, too. While the movement is slow note its inexorable pace and the tremendous power it has.

#### Isle Royale National Park

This is one of the best places in all of the United States to see wolves in the wild. Study the wolf and the heirarchy and family nature of the pack. Contemplate the plight of the "lone wolf"; reflect upon the loneliness in people's lives and in our society.

#### Olympic National Park

In the morning take a walk through the rain forest on the west side of the park and in the afternoon take a hike up the mountains on the east side of the park. Contemplate the rich diversity between the two areas that are such a short distance from one another; reflect on the different climates and the "climates" of your own life. Did you like the walk in the forest or the hike up the mountain best? Why?

#### Organ Pipe Cactus National Monument

This area in southern Arizona on the border with Mexico is a UNESCO Biosphere Preserve as one of the world's

distinctive preserves because of its outstanding example of the Sonoran desert. Here where outlaws lived, Native Americans traded, and a cadre of "snow birds" reside during the winter, the idea of an International Peace Park is beginning to take place with Mexico. Contemplate upon the many different peoples and cultures that have been a part of the Monument and reflect on the concept of peace.

#### Rainbow Bridge National Monument (Utah)

There are two ways a visitor can come to see this magnificent natural stone sculpture: one is by hiking more than twenty miles through the Utah desert, the other is by taking a boat ride on the lake for a couple of hours. Contemplate the beauty of the rainbow and the nature of the "rainbows" in your dreams for the future--can they stand the test of time? Reflect upon which way would you like to realize those "rainbows" hiking or taking the boat and why.

#### The Historical Areas

"In the historical areas of the National Park System are preserved the epic pages of the national march. The prehistoric dwellings of a people who were on the continent long before Columbus came from a kind of preface to this volume. We tread the trails of the Spanish conquerors, the French fur trappers, the Oregon migrants. We come in actual touch with the sources of our greatness and prosperity. Here great deeds were done; heroic thoughts were grappled with and decisions made. Sometimes these areas are places of, or are surrounded by, great beauty; but the basic theme of these places is the will of man to throw off mental and physical shackles and to achieve."<sup>40</sup>

#### Mesa Verde National Monument

This is the site of one of the most splendid Indian ruins in the world. Contemplate how the Native Americans lived interdependently with their natural environment; reflect on the exquisiteness of their culture as evidenced by their dwelling, baskets and art work; reflect on why the people vanished.

### The Statue of Liberty

Ellis Island was the arrival point of thousands of immigrants. "Give me your tired, your poor..." had a special attraction for people the world over and has been an ideal of America. Contemplate the journey and plight of those immigrants; reflect on the cause of social justice vis a vis America today; reflect on the issues of our contemporary refugee problems; reflect on what it means to be a "stranger"; remember how -- Abraham discovered God in an act of hospitality.

### The Liberty Bell - (Philadelphia)

When you visit Independence Hall you will step into history itself and sense again the great and noble ideas that made America a "beacon in the world." In the corridor will be the famous Liberty Bell. Contemplate upon the importance that freedom had for the early colonists and its importance today. Reflect on the nature of freedom and freedom within the context of destiny; what destiny does America have today?

### City of Refuge (Hawaii)

The Hawaiian Islands have had a long heritage of being a place for travelers and sojourners --and even a "paradise"; contemplate on the many peoples of Hawaii and reflect on the Judeo-Christian tradition of the "apirur" and how God is our refuge.

### George Washington Carver National Monument

The birthplace of George Washington Carver is some distance from the main road. It's a lovely place tucked into the low rolling hills of southwestern Missouri. Contemplate about the life of Carver -- how he came from slavery to be a great inventor. Reflect on the saying, "The true measure of a person is what he/she leaves to grow." Also, purchase the post card that records "According to Carver..." and reflect upon his sayings.

### Devil's Tower (South Dakota)

Devil's Tower is a volcanic mystery,. It rises from the plains of South Dakota and can be seen for miles around. Contemplate the natural beauty of the area and discover why it was set aside under the "Antiquities Act" and not through legislation as a national park would have been. Reflect on the beauty of the unusual form how Devil's Tower gives the surrounding area a striking distinctiveness. Are we, too, called to be distinctive and, thereby, give our surroundings a sense of perspective and beauty?



#### Chamizal National Monument

This national monument is located on the banks of the Rio Grande River between El Paso and Ciudad Juarez, Mexico. The Rio Grande ebbed and flowed and changed its course many times over history. People living near the River found themselves sometimes living in Mexico, sometimes in the United States. Disputes broke out frequently until a peace agreement was finally reached that the land would no longer belong to either country but would be an international park. Contemplate the long history of conflicts and their reasons; reflect on the way in which peace was achieved; reflect on how you resolve conflicts and how countries can today.

#### Pipestone National Monument

This national monument was set aside because it was the quarry from which the Native American obtained the red stone which was used in the making of the pipes, most notably the peace pipe. Not widely known, however, is that the quarry also contained a multitude of plants and herbs that the Native Americans used for health and healing. Study the plants and the diseases of the early Native Americans and draw comparisons to present times. Reflect upon the issue of health and healing for you and our society.

#### National Capital Parks (Washington, D.C.)

This region of the national park system includes places like Ford's Theatre as well as the Lincoln and Jefferson Memorials. There is much to reflect upon in our nation's capital like "the federal cross." However, amidst the splendor of this city there is much squalor, too. Study and reflect on the "Washington" that tourists do not see and its relationship to the famous buildings and monuments.

#### Jefferson National Expansion Memorial (St. Louis)

Everyone knows of the Gateway Arch, but included in this area is also the Old Courthouse where the Dred Scott case was originally tried. The Western expansion of America is a fascinating and complex chapter in our nation's history. Underneath the Arch is a museum that tells about its different facets including a contemporary hall depicting current events and issues of the West. In the doorway to the museum stands a statue of Thomas Jefferson who made the Louisiana Purchase in 1803 that opened up the West for "manifest destiny." The Arch and the museum are impressive. So is the idea of the Louisiana Purchase. However, when you're standing in front of Jefferson you encounter not a giant statue, but one that is life-size. Contemplate how such great things came from a human being just like

you. Reflect upon the great "ripples" that come from decisions.

#### Colonial Williamsburg, Virginia

Williamsburg was a gathering place of ideas that shaped America and influenced the world. Here once Patrick Henry and Thomas Jefferson stood. Contemplate how great thoughts came from a simple people as you tour the modest homes, the taverns and the colonial government buildings. Reflect upon President Reagan's recent Economic Summit meeting held in Williamsburg and the great ideas that are needed now "to manage our world house." Oikos - "house" is a Greek word from which we get ecology and economy.

#### Chimney Rock and Scott's Bluff National Monuments

As the pioneers made their way across the plains these were the two landmarks that stood out to direct them along the Oregon Trail. You can still see the wagon wheel trails today. Contemplate the life of the pioneer crossing the wilderness. Reflect upon the two landmarks of the Christian faith - Love God and love neighbor - as the directing guidance for crossing the wildernesses of life.

#### The Recreational Areas

"Wholesome, restorative, and happy physical recreation is the primary purpose of the national seashores, the parkways, and the national recreation areas. Here one escapes from the drag of humdrum dailiness and indulges in the play-spirit, using the ocean beach, the impounded lake, the easy progress through ribbons of roadside natural beauty -- all to gain mental and spiritual renewal. But of course all such areas have other values beyond those of simple recreation. There may be steep-walled canyons to explore by boat; there is always the strange life community that inhabits the seashore duneland, and if you wish to mingle a little adventure into the natural environment along with your holiday romping, the option is yours."<sup>41</sup>

#### White Sands National Monument

In southern New Mexico this "jewel" of an area was set aside because of its "white" sand dunes. At first glimpse the dunes seem lifeless. Yet, upon closer examination the dunes are teeming with life that has adapted to this unique environment. Contemplate how the dunes continually shift--covering and unearthing, constantly changing directions and patterns. Reflect upon Jesus saying about building a house on sand and on rock. For deeper reflection explore the issue of the missile base nearby in relation to Jesus' sayings.

#### Ozark National Scenic Riverway

The culture of this area is abundant and lively. But take a moment to reflect upon the nature of the river and contemplate life as a river -- that goes over shoals and rapids, is narrow and fast at times, at other times is broad and deep and slow; reflect upon the saying, "I baptize you with the water and the spirit."

#### Gateway National Recreation Area (San Francisco)

Among all the places that are included in this area probably the most fascinating to all is Alcatraz. Take a boat trip to the island and enjoy the guided tour learning about the Civil War fort, the presence of Native Americans on the island as well as the infamous prison. Contemplate the life of the prisoner and how imprisonment was excruciatingly heightened by seeing the skyline of San Francisco so close but so far away. Reflect on "liberation" themes today.

### The Cultural Areas

One category that Tilden did not include in his book was the cultural areas of the National Park System. There is only one to date -- Wolf Trap Farm Park just outside Washington, D.C. It is a beautiful setting in the low rolling hills of the Virginia countryside. There is an outdoor amphitheatre for the performing arts. Also, there is a cooperative program with The American University for young performing artists. Contemplate the need for the performing arts in our society today and how the arts reflect our society.

These examples mentioned are only a few of the more than 330 areas that now comprise our national park system not including the many areas and themes that could be used

from our national forests, state parks, wildlife refuges, etc. However, perhaps a glimpse has been given of the rich and unexcelled opportunities for ministry that the national parks and the gospel could present through "A Devotional Guide to Our Nation's Parklands."

Another way of developing such a devotional booklet would be to focus upon one particular area and develop a guide book for that park experience. The following is a suggested outline for such a booklet. This type of booklet can be developed and used in a variety of ways. One way is to use it as an outline for a suggested itinerary for a day by day park experience. This is the way it is developed here. (Slides B-1 through B-28 accompany the following script.)

## "A Devotional Travel Guide to Acadia National Park"

Acadia National Park is a land where the mountains meet the sea. Pick up a park brochure at the Visitor Center as a way of getting acquainted with the area and its rich tapestry of natural and cultural heritage.

The following are some suggestions for your visit. There are many opportunities for sightseeing, exploring and discovering the Island, its people and its beauty -- and the God who has created these magnificent wonders. Choose your activities to fit with your schedule and energy. Do not try to do too much, but enter into this time of vacation with a spirit of enjoyment, adventure and leisure.

### DAY ONE - Getting Acquainted

#### SLIDE B-1

Acadia is a fascinating place -- made of many interesting people and places, history and "happenings".

#### SLIDE B-2

As you get acquainted with the park study its history as well as its natural history. The God who has created these magnificent natural wonders is also the God who can recreate our lives through Jesus Christ.

Spend the day in Bar Harbor, taking a boat cruise to the Porcupine Islands, and attending a Ranger slide talk at the Visitor Center.

### DAY TWO - Lobstering in Maine

#### SLIDE B-3

The lobster industry is one of the mainstays of the local economy. Study the life cycle of the lobster and how "lobstering" is done.

SLIDE B-4

It takes strong individualism to be a lobsterman. Reflect upon the qualities of interdependence and self-reliance.

SLIDE B-5

The lobster "pots" are a familiar sight. An interesting feature about each one is that the netting is all tied by hand. Archeologists have discovered that the knot that is used to tie the netting in the trap is the same kind that Jesus' disciples, such as Andrew, used with their fishing nets. Reflect upon the life of Andrew as the disciple who brought others to Jesus.

DAY THREE - The Lovely WoodsSLIDE B-6

There are many trails throughout the Park leading along quiet streams, carriage paths, and up tall, bald mountains. Select one that suits your interest (and physical condition!)

SLIDE B-7

As you hike along when you come to a junction take a moment to pause, rest and reflect upon the poem "Two Roads Diverged." Are you being beckoned to take "a road less travelled by?"

SLIDE B-8

You may also want to reflect, before the day has come to an end, your walk with God. How is it going -- rough, smooth, uphill, downhill, etc.? Conclude by reflecting upon Robert Frost's poem "Stopping By the Woods on a Snowy Evening." It was written with the setting of these lovely New England woods in mind.

DAY FOUR - Along the SeashoreSLIDE B-9

There are many things to discover along the seashore. You could spend a lifetime along the coast and never see nor learn all about it. Its moods are constantly changing.

SLIDE B-10

One thing that almost every visitor encounters, however, is a day in which the fog rolls in along the rugged coastline. Contemplate the ruggedness of the coastal rocks.

SLIDE B-11

As you hike along the coast near Bass Harbor you will come across the Bass Harbor Lighthouse. Take a moment to explore this lighthouse and residence. Reflect also on the "lighthouse" of our faith.

DAY FIVE - Going on an "Explore"SLIDE B-12

The beach is a terrific place for an "explore" today. Get an early morning start to take full advantage of the low tide. Gather some of the interesting objects for a time of sharing after lunch.

SLIDE B-13

For lunchtime go up the hill to the clearing in the woods. Share lunch with the group and have a naptime. Perhaps as you break bread together you may want to reflect on the 23rd Psalm especially "he makes me lie down in green pastures...and leads me down the paths of righteousness."

SLIDE B-14

As you gather again after naps take time to look at the beauty of the seashore flowers. To pick the flowers would leave them unavailable for others -- so remember the Park motto: "Take only pictures and leave only footprints."

SLIDE B-15

Have all the children gather now to share the objects they found in the morning.

SLIDE B-16

There will be many interesting items including sea urchins, starfish, a pretty pebble, seaweed, etc.

SLIDE B-17

A "significant other" interpreter can be very helpful in making the day an eventful one. Perhaps, the interpreter will have the group reflect on the sea urchin -- it makes for a marvelous story; or, perhaps, some time reflecting on the pebble found here at Squeaker Cove (The Cove got its name because the pebbles rub together when the waves and tide come to shore. The community of faith can only make "noise" as persons work together, can be one of the lessons learned.)

DAY SIX - The Last DaySLIDE B-18

There will be a quickened sense of adventure on this last day. You will have a temptation to take in as much as you can this day.

SLIDE B-19

One of the things you squeeze in is a car trip around Ocean Drive. At Otter Point you take a rest stop to enjoy the view. This is an area called a "blow-down" where the trees blew down during a storm some years ago. Notice how that after the destruction new life is beginning once again. If you are observant you will notice, too, that this is where the birds come to enjoy the sun and catch a meal.



SLIDE B-20

The islands are off in the distance. Reflect for a moment upon the saying that "no one is an island."

SLIDE B-21

As you make your way back to the car taking the short forest path, all of a sudden you sense a movement on the forest floor. It is a rare sighting of one of the few snakes in Maine. Notice how well the snake is hidden -- also notice how the snake is fearful of your presence yet very curious, too. Are there times that you feel that way?

SLIDE B-22

As you continue your drive you will come across an old lobstering storehouse. A lobster boat was beached in a storm more than fifteen years ago that is still a curiosity. Take a moment to enjoy the cove and, if courage presents itself, poke into the boat. Reflect on how our perspectives in life give a limited view on life.

SLIDE B-23

As you continue your trip you spot a "rocking horse." Stop for some good fun and remember some good childhood experiences.

SLIDE B-24

It's time for lunch -- stop for a respite and enjoy one of the many ponds in Acadia. "I lead thee beside the still waters" can take on new meaning here.

SLIDE B-25

Near the pond is a road that leads to an "old settlement." On the way you will notice just off the side of the road an old rusting car. "Do not lay up your treasures where rust and moth can destroy them." Reflect on your treasures in life.

SLIDE B-26

"Good fences make good neighbors," once wrote one of America's poets. As you take a leisurely walk along the path through the forest to the pond reflect on your "walls." Perhaps' you can reflect on how walls can also divide. In colonial times walls were not only used to divide but also built to run north and south and east and west so that if persons should become lost they could follow the wall to safety.

SLIDE B-27

The day's over. It's been a full day -- but there is still time to celebrate a doll's birthday. And why not -- vacations are times of celebrations. Perhaps, you may want to spend the evening around the fireplace and reflect on the things which make life a celebration.

DAY SEVEN - A Time to Go HomeSLIDE B-28

The seventh day of creation is the present moment in which we live. For you, is it a time of sunrise or sunset?

Indeed, the use of the devotional booklets, meditation walks and services of worship is "the people's work" at its best. As John Westerhoff stated so succinctly:

...in the community's liturgy, story and action merge; in worship we remember and we act in symbolic ways which bring our sacred traditions and our lives together, providing us with both meaning and motivation for our daily existence.<sup>42</sup>

These "liturgies" are designed so that persons can participate in the celebration of life and experience the deep feeling of fulfillment that the national parks and the Christian gospel can offer. Erich Fromm has suggested that 'the will to destroy must rise when the will to create cannot be satisfied.' The worship aspects of a national park ministry are attempts to enable persons to be recreated in God's image and to set them upon the paths of recreating the world in which they live. These "liturgies" helps persons reestablish a fidelity to their inherent relationship with cosmos and history and to God. In no small way, this kind of "liturgy" is a search of "truth-finding."

Bergson's magnificent Two Sources of Morality and Religion distinguishes the noblest Christian contemplation from less valid forms in terms of its capacity to rouse and mobilize the will, to lay on men the needs of all creation. In his closing chapter Bergson pleads for a contemplation in our day that will be deep enough and bold enough not to renounce and shun our technical civilization but to date it to a responsible use for the service of mankind. Bergson expresses this yearning for a contemplation that will reach through to the very bowels of the divine compassion and yet will not abandon creation but with a deep ethical passion will make men burn to transform

creation into a setting for deeply responsible personal living.<sup>43</sup>

The Christian Discipleship Aspect  
of a National Parks Ministry

The Massachusetts Institute of Technology's Faculty Club has quarterly speakers. I was their winter-quarter speaker of 1950. I stood up and found myself thinking out loud. I said that I was surprised to be invited to speak to them because they were all so ignorant. They looked astonished, and I was a little astonished myself. So I had to explain why I thought they were ignorant. And I said that all of them as scientists, on leaving M.I.T., went home to their families, and on a beautiful summer afternoon or early evening, at a picnic, said to their wives, or daughters, or sweethearts, "Darling, look at that beautiful sunset." And all the scientists realistically saw and as yet "see" the sun setting -- "going down."

I wouldn't think much about this "seeing" of the sun "setting" by a taxi driver or other layman, but I said, "As scientists you have had 500 years since Copernicus and Galileo to get your senses in gear with your own experimentally-proven information. You know that the sun is not setting. You know that the earth is revolving to obscure the sun, but you see the sun set. Because it is taking you more than 500 years to get mentally--reflexively--in gear with your own theory, it must be because you don't know how and probably haven't even tried; therefore, I think that you are fundamentally ignorant, particularly because of experiments I have made with children."

I found it possible at 40 years of age to correct my erroneous sunset reflexes. It took much time, however. Therefore I know that we can say that it is not impossible to recondition our adult reflexes, but the later, the more difficult. I find that the scientists are experimentally remiss in continuing to yield to feelings that do not agree with their theories. They have failed, because of ignorance, or laziness, or fear of being "different," to bring whatever they have learned of the universe into correct conceptual realizations by the child. They haven't taken the trouble to test the theory they have acquired, so they carelessly continue to misinform the children. They are apparently ignorant of the fact that the child can most easily learn to see things correctly only if he is spoken to intelligently right from the beginning.<sup>43</sup>

The trouble with much of the Christian faith, today, is that it has not yet "got its senses in gear" with what it believes and knows to be true. Can faith make sense in such a way that it is persuasively alive and relevant to our lives and times? Can faith actually be translated into committed Christian discipleship?

When behavior is dictated by what is fashionable and decisions must be made in split-second intervals, theology seems like a luxury...But developing a faith system, or "doing theology," should be an integral part of every Christian's religious life...Every person has his or her own faith system that has grown out of experience, but today many persons no longer see the relevance of the Bible and Christian teaching in their daily life. They need better "handles" to help incorporate guidance from the Scriptures into the push and pull of their hectic existence.

Disappointments, frustrations, choices, boring routines, conflict within relationships--these are daily occurrences. So are moments of joy, kindness, insight, and challenge. But for some, there is seldom an awareness that God is involved in all this, or that he cares. "Doing theology" can help re-establish this connection. To look at our daily experience from the perspective of Scripture and Christian understandings puts our life in a new light and shows us what God is doing in our midst.<sup>45</sup>

People have a deep need to be involved in life in such a way that faith can become real. There is a deep-seated need in and among persons "to get their senses in gear" in order to be deeply satisfied and fulfilled in life. There is, also, a deep need for such an authentic faith so that a just, participatory and sustainable society can become a reality.

What has been described, "doing theology," is the beginning of a concept of Christian discipleship as one

aspect of a national parks ministry. One can envision the rich potential for such a process in the resources of the national parks and Christian gospel. This process of "discipling" seeks to be a response to the contemporary menche and will be termed "environmental conscientization." The spiritual instrumentality by which this discipling is effected is the "action parable."

The "action parable" enables persons to learn, reflect and respond appropriately to critical life situations. It seeks to heighten an individual's personal awareness, test his/her capacity to empathize with others, and sensitizes a person to the conditions of the surrounding environment. The "action parable" is a slice of life. A key ingredient of the "action parable" is spontaneity. Spontaneity reflects the "God is at work within and among you" idea.

"Robert Dow in Learning Through Encounter describes the 'action parable' as one form of experiential education. He takes this concept from the parables found in Jesus's life and ministry. Parables are both spoken and acted out. The spoken parables are obvious in the teachings of Jesus, but they are sometimes difficult to interpret because they require reflective skill that includes an open, searching mind and an awareness of metaphors and similes. The action parable is more direct. It is an encounter, a confrontation which involves all the senses: sight, hearing, smell, touch, and taste. It is multidimensional

as a communication process. Dow suggests six characteristics of an action parable."<sup>46</sup>

1. They are simple, single in their objective.
2. They are concrete, dynamic in happening.
3. They are relevant to the need of the learner and meet him where he is.
4. They reflect the cry of the common life through an uncommon framework.
5. There are many ramifications.
6. The response is up to the learner.

Jesus healed a man by reaching the nerve that most needed to be reached, whether it was in the body, the mind, or the emotions. The ancient Greeks tended to separate the human being into various compartments, as we westerners do. But not Jesus. He saw man as a whole. The Gnostic tried to transform everything worthy of allegiance into an idea. But not Jesus. He saw man as more than an idea. The Jew attempted to localize salvation. Not Jesus. He saw man as a spirit. Jesus' theology is the theology of the abundant life, a theology of hope, a theology of relationship. His theology was the motivation of his action parables. They were always couched in the context of love. For Jesus, life from the beginning to the end was integrated by love. The action parable confirmed it, in the here and now. This is PRESENCE.

These actions of Jesus brought healing to the body, to the mind, and to the emotions. They affected the whole person. They resulted in changed behavior. They ended in community.<sup>47</sup>

The successful use of the "action parable" lies in using the space, the boundaries, the conditions, the climate, etc. of the environment; developing adequate content for the activity; involving more than one person, i.e., group dynamics are best suited for this kind of learning experience; reflecting on what happens during the activity; and, discussing and deciding with the group about what has been learned and possible responses to the learning experience. The "action parable" may take as

short a time as two or three minutes or may last as long as a whole spiritual life retreat.

The responsibilities of the leader are:

1. Define goals and objectives.
2. Define the space and time to be used.
3. Construct a model of the process and the interaction sequence.
4. Determine the number and size of the group.
5. Define the roles in the group.
6. Determine the resources to be used.
7. Set limits and permissible behaviors ahead of time with the group.
8. Create the "start" (e.g., establish the setting, situation, etc.)
9. Lead and construct the times for reflection and contemplation.

The responsibilities of the participants are:

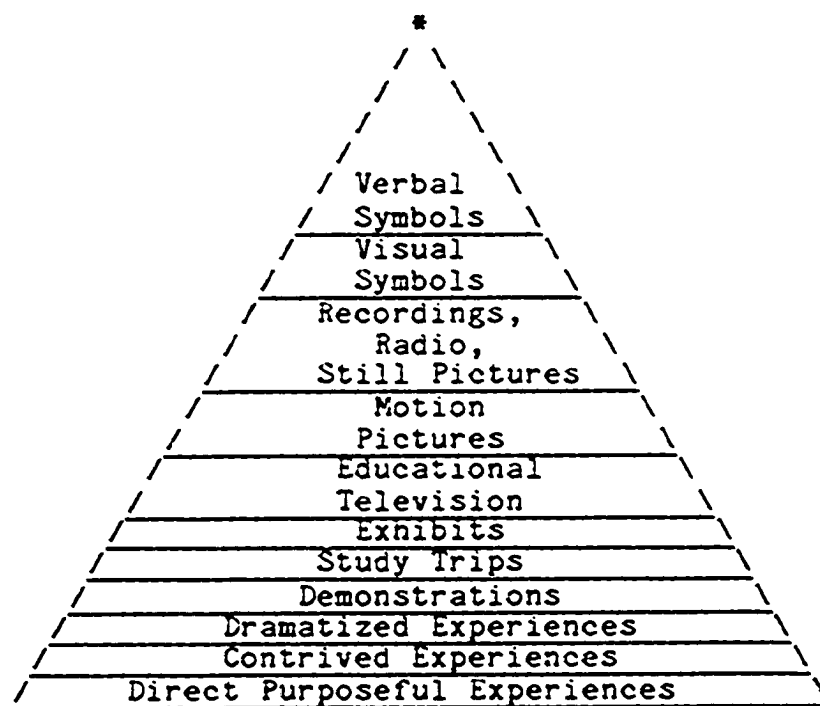
1. Enter into the learning experience with a spirit of adventure and cooperation.
2. Trust enough to take some risks.
3. Interact in the "here and now."
4. Assume responsibility for yourself, your feelings, and behavior.
5. Face disagreement and conflict in the spirit of reconciliation and renewal.
6. Seek not so much to win agreement; but, seek to be disturbed as well as to be confirmed; try to achieve a deeper understanding.
7. Respect another's defenses, thoughts and feelings, and perspectives. Love.<sup>48</sup>

The "action parable" assumes that everything has the potential to teach, but not everyone is ready to engage in an "action parable." Some persons may need to order their learning experiences with a greater degree of structure and a lesser degree of spontaneity. The "action parable" assumes, however, that persons learn best when the whole person is engaged in the learning, others are involved, persons take part in the planning of the "action



parable," immediate responses can be envisioned from the experience that are personally useful; and, that the experience is enjoyable and challenging.

Learning is experiencing the truth in our own way. Think of a cone with the point at the top. The top of the cone provides learning methods from the experience of others. The base of the cone uses methods that utilize the learner's experience.



The cone of experience includes a comprehensive range of learning experiences...These experiences are not separate entities because each is enhanced with exposure to methods from other areas. The position on the cone determines the depth and breadth of the method in terms of direct experience. The further down the cone that one gets, the more the methods depend on the imaginative involvement of the learner.

Direct purposeful experiences involve the senses, minds, and bodies, the freedom of creating an idea, designing a plan, pulling together the resources and assuming the responsibility for putting all the parts of the project together.<sup>49</sup>

The following are two examples of environmental conscientization. They are presented here to suggest the rich possibilities that the national parks and the Christian gospel have for Christian discipleship through environmental conscientization.

The first of these examples is a "Passion Week Tour." One possible design is to invite persons from the community, who have no previous experience together, for a "spring tour of the national parks." The invitation to join the group can be made through referrals of local church and community organizations. Registration can be made on a first-come, first-served basis. The spring vacation for high school students is an excellent time: students are out of school often looking for something interesting to engage their time; the weather is usually turning nice with a hint of warmer weather; and, the vacation often coincides with Passion Week.

The group gathers at a local site for a pre-tour briefing and given an itinerary, instructions for packing and traveling, and an opportunity for parents/guardians to meet the counselors. Questions are answered and an explanation is given about the theme of the trip. On the day of departure the group arrives for luncheon at a local church. This gives a beginning opportunity for the group to get to know one another, "slippage" for everyone to finally arrive and time to get all the luggage together and the bus packed. The noon occasion often can take on the

spirit of a "bon voyage" party as persons realize the group will be gone for week.

Following now is a description of such a tour that explores the theme, "God who creates the magnificent natural wonders of our earth, is also the God who can recreate our lives through Jesus Christ." (The ACMNP Motto) It is a trip to discover our natural, historical, cultural and contemporary heritage and learn some new ways of living in the presence of God. (Slides C-1 through C-37 accompany the following script.)

"Spring Vacation in the National Parks:  
A Passion Week Tour"

SLIDE C-1

We leave our community from the First United Methodist Church on Sunday afternoon, Palm Sunday, and travel that afternoon to Fresno to spend the night at St. Paul's United Methodist Church. The evening is spent in fun recreation in the fellowship hall as well as assigning everyone their travel chores (everyone gets K.P., etc. during the trip).

SLIDE C-2

We awaken early Monday morning and hear reports that Yosemite National Park is "snowed in." We are glad that we are "snowed out" and not "snowed in." While somewhat disappointed we follow our "back-up" plan and travel west to Pinnacles National Monument.

SLIDE C-3

Most of the day is spent, again, travelling on the bus. It is a beautiful spring day and the place becomes a serendipity for the group. Camp is set up at Chalone Valley, just outside the National Monument.

SLIDE C-4

For many this is their first time camping outdoors. I (the leader) wanted to make the first morning a very special treat with a splendid breakfast. However, we awoke to rain and had cold cereal in our tents!

SLIDE C-5

The forecast is not good -- we are to be "socked in" for the next three days. Mustering our best spirits we drive up to Park Headquarters and take in a Ranger talk introducing us to the Park. As he finished his talk, the weather begins to clear and he suggests that we take a walk up the Moses Spring Trail.

SLIDE C-6

We begin the hike after making sack lunches. All along the trail the wildflowers are in full bloom. We stop for a moment to "get our act together" and make sure that everyone is with us; one of the youth suggests we

take a closer look at the intricate beauty of the nearby wildflowers. This leads into an informal conversation about God's handiwork and into a "Solomon was not arrayed like one of these" discussion. It becomes a significant lived-moment because we come up with some important insights about what makes a person beautiful in the sight of others and God.

#### SLIDE C-7

Even in such rugged terrain, the vegetation is verdant and adds a soft beauty to the scenery of our hike. In the summertime, the Ranger told us that most of the vegetation withers and turns brown in the 110 degree temperatures. But for today, it is a pleasant 72 degrees.

#### SLIDE C-8

Our group reaches the top of the trail just prior to lunchtime. As lunch is being prepared, I share with the group about the National Monument which was established in 1908. Reading from the park brochure we learn:

"The last remnants of an ancient volcano, carved into jagged pinnacles and spires by rain, wind, heat, and frost, rise against the sky here. These starkly angular rocks contrast strikingly with the smoothly rolling hills surrounding them.

"The dense brush cover that mantles the rugged slopes is chaparral which thrives on the long, hot, dry summers and cool rainy winters normal to this part of California. It is the only complete example of Coast Range chaparral in the National Park System and is the habitat for an interesting plant and animal association.

"Some 23 1/2 million years ago, increasing pressures within the Earth caused cracks in its crust near the western edge of the North American continent. A volcano spewed tons of shattered rock and fiery lava through these fissures and covered the countryside. Volcanic activity gradually ceased, but more geologic changes were yet to come."

#### SLIDE C-9

As our group surveys the area we are aware of our volcanic surroundings with the sharp rugged rocks all around us.

"For untold centuries, tectonic plates - large pieces of the earth's crust - have shifted and altered the face of the earth. On them rest the continents, whose granitic rocks are lighter than these basaltic plates. About the time volcanism ceased, two moving plates glanced off each other. One, known as the Pacific Plate, thrust itself under the western edge of the continent alongside the North American Plate. A long narrow sliver was wrenched from the continent, much like a chisel breaking and lifting a piece of wood. This action formed a 966-kilometer (600-mile) rift, now called the San Andreas Fault, which ran through the volcanic rocks. As the Pacific Plate slid to the north, the pinnacles rock section on top of it also moved northward. It is now 314 kilometers (195 miles) north of its original location and is still moving at an average rate of about 3.8 centimeters (1 1/2 inches) per year. The volcanic rocks east of the fault remain where they were formed and may be found along California Hwy. 138 between Gorman and Lancaster. Because of different geographic locations, these rocks of common origin have different erosional patterns. The stationary southern rocks are buried under smoothly rounded hills, whereas those to the north have been exposed and heavily eroded to form the jagged skyline of pinnacled rocks.

"Geologic changes are usually continuous, but very slow. They are not often perceptible during a human lifetime. Someday, as the rift widens, California may have a new shoreline, with the pinnacles decorating the skyline of a new offshore island. Geologists say this is possible, but it will probably take about 6 million years."

#### SLIDE C-10

It's lunchtime and we break bread together.

#### SLIDE C-11

All day clouds alternate with patches of sunshine. As we set out on our hike up the High Peaks Trail to go to the top of the Pinnacles occasionally the clouds give forth a pouncing of hailstones -- we do not get wet and are thankful it is hail not rain!

#### SLIDE C-12

Five international exchange students have made the trip with the group. They come from England, the Netherlands, Japan and Argentina.

SLIDE C-13

For many persons the hike is quite arduous. We take many occasions to rest and enjoy the magnificent scenery.

SLIDE C-14

On a few of these occasions we have a chance to dialogue about "the second mile" and how going the "second mile" takes us to the heights of life and leads to great satisfaction.

SLIDE C-15

One of the counselors accompanying the group is Barbara Gatzweiler. It's important to have leaders who are older and also "with it."

SLIDE C-16

Returning to camp in the late afternoon, the 23rd Psalm comes to mind for the evening devotion.

SLIDE C-17

The next day we awake early to ice crystals on our tents and utensils. It's a brisk morning and glorious! Once again, we take the Moses Spring Trail for a hike to the Pinnacles. But this time the group takes the "cave trail."

"In the park are two watergaps where water has widened large cracks in the rocks and loosened huge boulders, which have moved downslope and become wedged between canyon walls to form talus caves or covered canyons."

SLIDE C-18

As the group with Barbara makes their way through the mile-long cave, I take the Moses Spring Trail which goes along the canyon wall just above the talus canyon. Below, while I cannot see the group, I can hear quite plainly their voices. How striking the experience -- it's just like God watching his children make their way along this earth valley, at times in darkness, worrying, hoping, listening to them as they search for the light.



SLIDE C-19

The Moses Spring Trail received its name, undoubtedly, from the Exodus story (Ex. 17) which becomes the source for that night's evening campfire devotion and sharing.

SLIDE C-20

The group is joined together once again as the two trails converge before the final assault up to the reservoir.

SLIDE C-21

It's upward on the steep stairs that are carved out of the narrow gorge. The steps are slippery and wet and covered with moss. (It lends itself to some good tales as we share lunch -- and even some reflections "on the difficult paths we seek to climb in our own lives.")

SLIDE C-22

It's lunch again! Everyone likes to eat! It seems to be one of the favorite activities. Today, it's hearty oversized turkey and ham sandwiches.

SLIDE C-23

The day is such a gorgeous one the group lingers for some enjoyable relaxation.

SLIDE C-24

Some of the more brave and daring of our group do some rock scrambling. "I press on to the high calling," provides a good occasion to do some dialoguing with them on top of one of these rocks on a more individualized basis. (Some of them are surprised that I can make it with them and are fascinated that I used to do this for a living before going into the ministry.)

SLIDE C-25

Some took the time for quiet sharing. They notice that even in the beauty of the surroundings that there are traces of litter and pollution.

SLIDE C-26

What's a retreat without a group picture? After these couple of days, now, the group is becoming a fellowship.

SLIDE C-27

As we break camp the next morning many in the group are sad to leave -- perhaps because they have begun to sense "the web of life" and its beauty of interrelationship. Our next stop -- San Francisco. Some in our group are looking forward to the more "civilized life" after three days of camping.

SLIDE C-28

When we arrive in the city we stop at the Japanese Tea Gardens for lunch and travel across the Golden Gate Bridge to get a view of the city skyline. The excitement level is high.

SLIDE C-29

In the afternoon we have an appointment to see Lloyd Wake, one of the ministers at the Glide Memorial United Methodist Church in the heart of the inner city.

SLIDE C-30A

Reverend Wake gives our group a tour of the church and talks about the human brokenness with whom the church seeks to do ministry.

SLIDE C-30B

Compassion and social justice and troubling personal issues that we face back home take on new meanings for our group. There is also a deeper feeling of God's presence and hope as the group experiences how "God the Creator of the magnificent natural world can also recreate our lives through Jesus Christ."

SLIDE C-31

That evening we "camp" at the Temple United Methodist Church and participate in their Maundy Thursday service. One of the members of our group is asked to be the "water jug carrier" in the Last Supper re-enactment.

SLIDE C-32

After the church members leave we have a chance to talk with Bobbie and Dick Corson about some of the creative ministries in which they seek to lead the church. We also have a chance to converse about "footwashing."

SLIDE C-33

The morning comes early -- and it's a lot of "risin' and shinin'" that gets the group going. It's the break of day -- in order to get to Fishermans's Wharf in time to catch the boat to Alcatraz.

SLIDE C-34

Alcatraz, we learn, has had a varied history: it's the site of a Civil War fort; Native Americans occupied it in the 19th as well as in the 20th centuries; and, of course, it was the sight of the infamous prison.

SLIDE C-35

We become aware that imprisonment on the island was made all the more excruciating because the prisoners could see San Francisco so close -- yet so far away. This leads our group into a discussion on the return boat trip about contemporary liberation issues.

SLIDE C-36

It's now time to return home -- hopefully, like the wisemen -- "by another way" -- having encountered the God "in whom we live and move and have our being."

SLIDE C-37

It's home again!

The second of these examples of environmental conscientization is a "Confirmation Retreat" to Joshua Tree National Monument. In contrast to the first example, this retreat is designed to take confirmands and a group of church members on a spiritual life retreat for a weekend. The theme for the weekend is that the desert has been the crucible in which faith is formed -- from Moses and the Israelites to Jesus. In fact, these are the two Biblical images used for the development of the theme. Since it is a confirmation retreat, I have designed it so that it is an intergenerational experience. The reason for this is so that the confirmands can begin to get to know, in an intimate way, the variety of people that make up their community of faith.

Lynn Smith writes about Joshua Tree National Monument as "The Wilderness Survival Trip as Therapy."

(It is designed) to use the wilderness experience as a metaphor for life's more common stumbling blocks ... Learning ... to find hand holds and toe holds in rockclimbing is like going forward in the face of your own personal limits. Leaning backwards into space secured only by one hand on a rope is like letting go of old beliefs.

The end goal is not to overcome fear, but rather to become familiar enough with the process of coping to be able to use it again in other fearful situations...

As (Alvarez) learned to climb in high places, he realized he was still afraid, but he had learned things about himself. For example, during one climb he thought he was stuck until eventually he saw a handhold on his left side. "I learned when I'm scared, I stop seeing options. That became a metaphor for me. Now when I'm scared in business or in interpersonal relationships, I say, "What am I not looking at?"...

Adams, a businessman who climbs whenever he can, has gone ... several times and watched personal

transformations. "You see more changes in one weekend than others would see in a year." ... You can see positive results immediately.

"What's therapeutic is the experience," said Alvarez. "It's not the therapist. The contracts and working with people to have specific goals enhance the experience in the long run. But for some people, just coming to the (park), making that commitment, is therapeutic."50

Following, now, is a description of another example of environmental conscientization. (Slides D-1 through D-115 accompany the following script.)

"The Desert Wilderness: The Crucible of Faith"

SLIDE D-1

Our group begins its weekend on Friday afternoon leaving the familiar surroundings of First United Methodist Church.

SLIDE D-2

After a long drive and a stop for dinner along the way, we finally arrive in Joshua Tree National Monument. Joshua Tree National Monument was set aside as a national monument in the 1930's to preserve this outstanding desert region which is the habitat for the Joshua Tree.

SLIDE D-3

Making our way through the park we arrive at Sheep Pass and set up camp.

SLIDE D-4

The group unloads the gear ...

SLIDE D-5

and under the direction of the "Camp Set Up Director"...

SLIDE D-6

the gear is unpacked ...

SLIDE D-7

and the tents are set up.

SLIDE D-8

Meanwhile, another "crew" begins an evening snack before devotions and bedtime.

SLIDE D-9

The young children go to bed early ...

SLIDE D-10

and the adults stay up for a star watch telling of the Indian legends and the constellations.

SLIDE D-11

The next morning its waking with the crack of dawn and a hearty breakfast of pancakes and fresh fruit. One of the joys of mealtimes is having different persons and/or families share their favorite table blessing. This morning we sing our prayers.

SLIDE D-12

After breakfast, before the sun gets too high in the sky, it's off on a hike up Ryan Mountain.

SLIDE D-13

It's a beautiful day in this high desert region. The hike, today, will be an "action parable" about Christian discipleship.

SLIDE D-14

Stopping to read the directional signs, this will be the last time we will see the top of the mountain before reaching the summit itself. (Sometimes in our pilgrimage of faith we lose sight of our goal.)

SLIDE D-15

We begin the trek. Anticipations and excitement run high.

SLIDE D-16

In no small way, this walk will be a living parable "in his footsteps."

SLIDE D-17

At times the trail is very arduous and difficult to discern.

SLIDE D-18

At other times, the trail is well marked and easy going.

SLIDE D-19

All along the way there is a surprising beauty in this harsh land of which the group is becoming aware. It's the time of the year that the pincushion cactus is in bloom.

SLIDE D-20

Soon the children grow weary of the climb and everyone lends a hand to help -- even a "piggy back" ride.

SLIDE D-21

We are getting higher on the mountain and entering into unfamiliar surroundings.

SLIDE D-22

Taking a "breather" we have a chance to look down and can see from where we started.

SLIDE D-23

We turn again to the trail and make our way through a pass in the cleft of the mountain ...

SLIDE D-24

noticing the beauty and pattern of the trailside tree stump.

SLIDE D-25

The trail through the pass is rough going ...

SLIDE D-26

and, at times, we lose the trail --only to pick it up again at a higher level.

SLIDE D-27

Once through the pass we look back and catch a glimpse of the valley...

SLIDE D-28

and then move on through the rocks on our way to the summit...



SLIDE D-29

and as we do, once again, we see another of the desert's seemingly infinite variety of wildflowers.

SLIDE D-30

"There is one last long stretch before the top," I tell the group to their great relief.

SLIDE D-31

It seems to some as if the ...

SLIDE D-32

top is nowhere near.

SLIDE D-33

A rise in the trail brings a false hope to some of the more weary in our group only to discover the top is yet some way to go.

SLIDE D-34

There is one last rugged stretch to be conquered.

SLIDE D-35

Soon the group is near the summit and we can feel the breeze begin to pick up.

SLIDE D-36

Success! The group --everyone --has made the top!

SLIDE D-37

The view is magnificent and makes the long hike seem worth it after all. Persons are excitedly looking at the new horizons that the summit brings in view.

SLIDE D-38

In addition, we begin to discern a pattern in the desert floor -- how the flora clusters along the flow patterns of the water -- which we could not discern from below.

SLIDE D-39

The group now takes ...

SLIDE D-40

a break to drink in the refreshing breeze and takes a cool drink of water from the community canteen.

SLIDE D-41

I share with the group a brief meditation on discipleship relating it to the experience of our hike. I invite each one to enjoy the silent beauty of the moment to contemplate the patterns of nature, the marks of history, (that they see below), the winds of change and their visions for the future.

SLIDE D-42

I take the young children on an "explore" and ...

SLIDE D-43

the group disperses--some go in clusters...

SLIDE D-44

some enjoy this time of reflection by themselves.

SLIDE D-45

When the children and I finish our "explore" the group gathers to begin the trip down the mountain.

SLIDE D-46

Before we know it, once again we are retracing our steps through the pass that marks the halfway point ...

SLIDE D-47

and the valley is visible below us.

SLIDE D-48

The hike down goes much quicker and easier.

SLIDE D-49

Some of the plants in the desert look very forbidding  
...

SLIDE D-50

others have interesting stories behind their names such as this yucca which means in Spanish, "candle". We stop a moment here to learn about the yucca. It's related to the lily family -- and we take a moment to learn the Bible passage, "The human spirit is the candle of the Lord."

SLIDE D-51

Wearily now, the group ...

SLIDE D-52

stretches out over the last quarter mile of the trail  
...

SLIDE D-53

before ...

SLIDE D-54

coming back to camp at Sheep Pass.

SLIDE D-55

Since it's the noon hour we prepare lunch and take a welcome respite from our morning journey.

SLIDE D-56

In mid-afternoon, it's off on a "Discovery Trip"...

SLIDE D-57

around the park.

SLIDE D-58

At the base of Ryan Mountain we discover Indian Cave  
...

SLIDE D-59

where once prehistoric Indians stayed during...

SLIDE D-60

their hunts. We can still see the blackened rock that is the only trace of their many camp-fires.

SLIDE D-61

Leaving Indian Cave ...

SLIDE D-62

we board the bus again to Hidden Valley ...

SLIDE D-63

which was once the place ...

SLIDE D-64

of early pioneer settlements, outlaw, hideouts, and a sanctuary for much of the parks wildlife.

SLIDE D-65

It is also the scene of a beautiful oasis that comes as a surprise upon our group. Tucked in the rocks of the dry desert is ...

SLIDE D-66

a lake of water alive with waterfowl that seems strangely out of place in this desert environment.

SLIDE D-67

On the way back to the road we walk the dry riverbed and notice the watermark on the rock. It's interesting to notice the rusty remnants of the settlement that must have gotten washed down stream in some flash flood many years ago.

SLIDE D-68

The sun is beginning to go down...

SLIDE D-69

and in the late afternoon we get a splendid view of the Park and Ryan Mountain in the distance.

SLIDE D-70

Back at camp ...

SLIDE D-71

the "Dinner Crew" is on -- but soon ...

SLIDE D-72

everyone is pitching in to get dinner going.

SLIDE D-73

Community is forming after a full day of shared activities, meanings and "lived moments."

SLIDE D-74

After dinner the youngsters play in their "hideouts" and...

SLIDE D-75

some young adults soak up the last rays of the sun.

SLIDE D-76

After the dinner dishes are washed and put away...

SLIDE D-77

the group is gathered up for...

SLIDE D-78

some "new" games...

SLIDE D-79

and some "action parables"...

SLIDE D-80

about confirmation, faith and discipleship.

SLIDE D-81

The evening devotion is centered upon "The Rock of our Salvation" with a Biblical story-telling and sensory meditation. Each person is invited to take the rock, in turn, examine it, feel it, sense it, and pass it to his/her neighbor. I ask the group to share their

perceptions about the rock and draw comparisons to discipleship, eg., the rock has rough edges and smooth surfaces, "we get our hands dirty when we handled it," etc.

SLIDE D-82

The next morning the sun gets everyone out of their sleeping bags early. It's Sunday morning! The clouds signal that a storm is approaching.

SLIDE D-83

Tents soon come down and the gear is packed ...

SLIDE D-84

as breakfast is fixed.

SLIDE D-85

Soon the campsite looks as if no one had been there.

SLIDE D-86

The last part of our retreat is a trip ...

SLIDE D-87

to Keys View ...

SLIDE D-88

for some spectacular sightseeing and worship.

SLIDE D-89

Once arriving at the overlook the group excitedly hikes up to the crest ...

SLIDE D-90

and surveys a magnificent scene below. The "pipe telescopes" help focus items of interest.

SLIDE D-91

For the persons of the group ...

SLIDE D-92

the scene is, indeed, awe-inspiring.

SLIDE D-93

In a few moments we gather for Sunday morning worship.

SLIDE D-94

Guitar music ("The Spirit in me, Greets the Spirit in you")...

SLIDE D-95

calls everyone together in fellowship ...

SLIDE D-96

and soon worship begins.

SLIDE D-97

Even the children are eager to give expression to the joy of their park experiences.

SLIDE D-98

A meditation is shared on Deuteronomy ("Choose Life") because the scene that stretches below is strikingly similar to the one that lay before the Israelites when they encamped on the plain of Moab before entering the "Promised Land."

SLIDE D-99

Through the Banning Pass one can see the smog of Los Angeles ...

SLIDE D-100

and we also can see at the base of San Juancinto Mountain, Palm Springs and the verdant Imperial Valley.

SLIDE D-101

"What have we made of our promised land?...

SLIDE D-102

Choose Life this day!"

SLIDE D-103

With worship over, we board our bus and journey through the national monument ...

SLIDE D-104

stopping at Cholla Gardens

SLIDE D-105

to stretch our legs...

SLIDE D-106

and look once more at the mysterious beauty...

SLIDE D-107

and the plants ...

SLIDE D-108

and flowers ...

SLIDE D-109

and finally say a farewell to Joshua Tree National Monument -- a place that we have come to understand better -- but, perhaps more importantly, a place in which we have come to understand ourselves and God better.

SLIDE D-110

On the way home, it's a stop at Hadley's. What's a retreat to Joshua Tree without a date shake?

SLIDE D-111

And then it's home!



In conclusion, the "action parable", as a spiritual instrumentality, offers rich possibilities for the strengthening of Christian discipleship. It is effective because it incorporates three key ingredients of conscientization: response to the needs of different people through tailored-made ministries; enablement of persons to become aware and critically reflect upon their environment; and, develop values for a preferred future.

The "action parable" is effective, first, because it can be tailored to meet the developmental needs of different age groups.

Recreation should meet the developmental behavioral needs of the child with creative, self-initiated, manipulative, and large-muscle activities and games, encouraging exploration of new things, success in imaginative and creative aesthetic experiences, and enjoyment of gradual involvement in group play activities calling for ethical teamwork and understanding and expression of self.

Recreation should meet the developmental needs of the youth by physical activities challenging maximum strength, vitality, and grace, by experiences encouraging understanding, appreciation, and responsible enjoyment of heterosexual, co-recreational relationships, by a variety of creative social, aesthetic, and cultural experiences, and by experiences encouraging the maturing of attitudes toward self, group, family, and civic relations and responsibilities.

Recreation should meet the needs of the adult individual with a range of stimulating, pleasurable, refreshing, and relaxing activities providing maintenance of physical health and vigor, release and renewal, congenial and interesting social and group relationships, sophisticated creative aesthetic experiences, and activities fulfilling civic responsibilities.<sup>51</sup>

The "action parable" can be and should be developed along a fundamentally different approach for each age group. For

instance, a program for children should not be a dilution of the presentation to adults.

Second, the "action parable" is an effective spiritual instrumentality because it incorporates another key ingredient of environmental conscientization - valuing. The "action parable" enables persons to reflect upon their environment and daily living in such a way as to develop values for responding to the critical life issues facing them and our "global village." Such a valuing process is at the heart of faithful, responsive Christian discipleship.

Raths, Harmin, and Simon establish a series of criteria for values: "The first criterion is that a value must be chosen freely. A second criterion suggests that a value is always chosen from among alternatives. Third, impulsive or thoughtless choices do not lead to values. Fourth, when we value something it has a positive quality for us. Fifth, when we have chosen something freely after consideration of alternatives, when we are proud of our choice, glad to be associated with it, we are likely to affirm that choice when asked about it. Sixth, when we have a value, it shows up in aspects of our living."<sup>52</sup>

Third, the "action parable" is an effective spiritual instrumentality for Christian discipleship because it enables persons to begin the very necessary process of becoming aware of their environment and critically reflecting on it. This critical reflection enables persons to see the connections between their world of leisure-tourism and their world at home so that it is no longer two worlds but one world. The world into which we are born--like the atmosphere--is complex and all-pervading. The development of critical consciousness is

neither inevitable nor automatic. The national parks, particularly with the aid of the "action parable", enables persons to become fully conscious human beings.

...To become fully conscious of this world we have to emerge from it and inspect what we have absorbed, question what we have accepted, and scrutinize what we have been taught. We have to focus our self-consciousness so that it becomes a critical consciousness, continually questioning itself and remaking its interpretation of the world...

The dialectical relation between the knower and the known gives human life its distinctive character. Because we can stand back from the world around us, and consciously reflect upon it, we can see things as they are, yet also imagine what they could be. We can plan how to change what we see, and put our plans into effect...

...The change of consciousness in the act of knowing seems to be experienced as something that comes unbidden, yet also as something we do. (Yet), knowing is...not something that can ever be done to me or for me by someone else...Creative discovery occurs...when two quite separate patterns of meaning or experience suddenly interconnect to form a new pattern.<sup>53</sup>

Indeed, the national park experience and a national parks ministry have the unparalleled opportunity for the development of critical consciousness through its ministry of Christian discipleship. Such a program of environmental conscientization can be a genuine religious experience by enabling persons to become fully human and fully alive.

If critical consciousness is a distinctive achievement of human life...to deny or restrict it in...people is to dehumanize them...A characteristic of our own...life is a sense of (dehumanization) and powerlessness....Little by little, (persons) retreat into...depression and apathy...Beneath this apparent cloak of indifference, beneath the protective shell of apathy, there is a deep feeling of futility, of an inability to change anything...Self-consciousness...directly affects our self-image, our outlook on life, and our deep-seated attitudes and beliefs (and, therefore) is an emotional experience as well.<sup>54</sup>

A national parks ministry enables persons to hear, see and experience their natural, cultural, historical and recreational strands of being and enter into a dialectical relationship with them in such a way that they can encounter the reality which is behind all reality. Moreover, during their pilgrimage of faith and life they can experience that ultimate satisfaction that comes when

Now we see in a mirror dimly, but then face to face.  
Now I know in part; then I shall understand fully, even  
as I have been fully understood. So faith, hope, love  
abide, these three; but the greatest of these is  
love.<sup>55</sup>

#### The Worker-Priest Aspect of a National Parks Ministry

The worker-priest ministry is the third of three aspects of a national parks ministry which will be explored in this last chapter. As was pointed out earlier, the Bible is replete with references about "worker-priests" from Moses, the first great labor leader to Jesus, the carpenter, who posed the question, "Am I not to be about my Father's business?" The Bible is full of stories of how God's presence became known through the life and work of many individuals.

The student ministry of A Christian Ministry in the National Parks that developed in Yellowstone National Park in the early 1950's became the model for the "worker-

priest" theme in the contemporary context of leisure-tourism.

This program seeks seminary and college students who have a faith in Jesus Christ that is imaginative, dedicated, and open to creative expression. The ministry demands maturity of thought and conduct, a keen intellect, and above all, an ability to understand and live amiably with other people and other faiths. Opportunities are available for men and women from denominations or churches proclaiming the Christian faith. There are positions for single students and married couples--20 years of age or older.

Seminary students should have preaching experience and organizational ability. They will be called upon to lead worship and to coordinate planning of ministry activities. Some will serve as staff directors and group leaders. Several positions require special skills, e.g. typing, water safety instructors, coffee house administration, theater, skiing, etc.

College students should have special abilities in one or more of the following areas: Bible Study, Christian education, drama, music, discussion groups, recreation, coffee houses, and publicity. In some locations students are assigned to specialize in two or three of these fields.

Music students are needed to organize and direct employee choruses and choirs, and to provide music for services of worship. Often the director of music will organize a special event, e.g. Handel's Messiah, a Broadway musical, caroling, hootenanny, folk song festivals, talent shows, etc.

Winter Internships are available for seminarians and college students who seek additional experience in leisure-recreation ministry by serving in a winter resort area. The internships vary in length from six months to twelve months, depending upon the area assigned.<sup>56</sup>

The "worker-priest" pattern that was developed in Yellowstone National Park is still central to ACMNP and has been somewhat effective in penetrating the resort cultures of park communities with the gospel of Christ. While some religious traditions have preferred to call this style of ministry "worker-witness" rather than "worker-priest" the

sacramental character of physical work remains a central theme to the program. Seminary and college students are employed 40 to 48 hours per week in secular jobs such as bellhops, waiters, laborers, maids, cabin boys, store clerks, trail crew, seasonal rangers, etc. by the National Park Service and park concessioners. All of the students of the program meet their financial needs through their full-time employment. The religious activities of ACMNP such as worship, Christian education and fellowship are organized and conducted after working hours on a voluntary basis. The seminarian who waits tables Friday night may often be the one who will lead Sunday morning worship. Or the college student who makes the beds in the cabins may be the one playing the piano and conducting the choir.

Early in its history the students of ACMNP recognized that more was involved in this style of ministry than preaching and teaching. The students reported that their ministry was being expressed in important ways through their secular employment.

For many the most important aspect of the movement is the witness on the job. The ministry does not stand aloof but works at common tasks with the "secular" world. Here, on the job, significant communication takes place. 57

Their jobs provide unlimited opportunities for Christian witness and pastoral care among fellow employees as well as the park visitor, directly and indirectly. Some of the most significant ministry happens as a student minister works side by side with his/her colleagues. They begin to

notice he/she does not take the short cuts that are so tempting in the leisure-tourism industry. They begin to ask questions. "What makes the difference with you?" "Why don't you take shortcuts?" "What makes you always wanting to do the best serving people?" And in asking those questions, ministry begins to happen. Some of the most meaningful moments for sharing the gospel take place in these unscheduled moments for ministry.

Ron Nydam, ACMNP Board member and pastor of a Denver church, began his ministry serving as a garbage collector in Glacier National Park. He reflects upon his perhaps not so glamorous experience with enthusiasm:

"I wanted to get out into the world with some sense of ministry. The thing that really excited me about ACMNP was that you had a relational ministry going on with the people you worked with." Putting forth a living faith in day to day life is the ultimate test for any Christian.

"People who go into the park ministry have to have a pretty strong Christian conviction to carry them," explains Nydam. "You're throwing yourself into a river that's moving pretty fast and you're either going to sink or swim."

It can also be more than a little unnerving to have absolutely no institution or established religious tradition to fall back on. From the very first day, the park ministry volunteer is forced to develop his or her own resourcefulness and sense of strength. Since there's very little budget to work with, an ability to "scrounge" is also quite an asset. Nydam created his first employee "rap celler" by hanging some sheets from a basement ceiling and decorating the room with hubcaps he rounded up at the garbage dump...

ACMNP Director Warren Ost's entire theory of ministry seems to hinge on the belief that threat, as long as it is not traumatizing, can produce growth. "I've always felt that the only way to treat a liability is to make it an asset," he says. "While we don't have some of the support structures that you have in more traditional patterns, sometimes the ones that emerge may be better."<sup>58</sup>

The spiritual instrumentality of which we have been elaborating is a symbol-bearer and a hermeneut. As a symbol-bearer the worker-priest not only

objectifies in his or her person and by what he or she does presiding at the liturgy a constellation of images that serves as a symbol of God's presence... and who leads us into that mystery...The minister is (also) rooted in a world of symbols that takes on the character of his or her environment.<sup>59</sup>

As a hermeneut the national park minister translates the symbols of our culture and the symbols of God into religious experience.

Perhaps, the ancient myth of Hermes (from which we derive "hermeneutics") can be helpful:

The myth of Hermes captures an essential reality of our existence...First, Hermes...never lets us assume that things are as they appear to be. The hermeneutic function of the priest or pastor may well begin with this task of subverting the assumptions of people...even the most religious period in history is given to constructing a collective consciousness in which God occupies a prescribed category. Such a domesticated deity does not call us out to the spiritual pilgrimage. He legitimates where we already are. One of the prevailing interpretations of the parables of Jesus is that our Lord told them for the purpose of subverting our worldview.

Second, Hermes does not carry his own message. The hermeneut, the one who as interpreter represents God to humankind and humankind to God, is an instrument of knowing, not the source.

Third, Hermes traveled a dangerous road. According to Greek mythology, chaos, the vast, confused, turbulent sea of primordial matter, lay between the gods and humanity. Chaos is not synonymous with evil here; its danger lies in the fact that it is undifferentiated...One does not have to be long in the work of spiritual direction to discover the nature of this path. It is the road through chaos that the hermeneut (the worker-priest) travels in the company of those he or she serves. The first real step along the way is often the wrenching task of naming the territory.<sup>60</sup>



The worker-priest begins to name the territory of work and leisure as God's terrain. Through his/her leadership persons come to experience God's presence. Through his/her clarity, energy and enthusiasm about this vision of work, "the Christian minister becomes what Urban Holmes, in The Future Shape of Ministry, calls a 'sacramental person' who in life and work transmits to others the personal revelation of God in Jesus Christ. This charismatic leader is a person who both forms and is formed by a larger vision which he or she communicates in everyday acts of living and being."<sup>61</sup>

At a recent annual Program Board meeting of ACMNP, Harvey Cox, who had founded the student ministry at Crater Lake in 1953, described his experiences as a garbage collector in the park as an essential part of his ministry. He learned in a very personal way what it means "to be a servant of the servants of God." Nelson Navarro cites the character needed for tomorrow's leaders:

In a literate society... 'we are interested in (persons) who want to learn about common people...give them a chance to work on that commitment...to have a living witness of their faith.'<sup>62</sup>

The "new work" of the worker-priest ministry is a service not only to the leisure-tourists, but to the whole human family in the arena of work. The worker-priest style of work is a witness that we are all called to be servants to one another and in so doing discover the truth just as Brother Lawrence discovered centuries ago: when he did his

chores in the monastery kitchen as much as when he meditated in the cloister he could enjoy The Practice of the Presence of God.

So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.<sup>63</sup>

### What These Aspects of Ministry Mean

In a cover story interview the Director of the National Park Service, George B. Hartzog, Jr., was queried about the tremendous interest people had in the national parks:

I believe this is a very basic, very fundamental, deep running movement. In our rootless, restless urban society, there is really nothing that a great majority of our people can tie to. One family in five moves every year. There are 40,000 miles of high-speed interstate highways crisscrossing the country. It's five hours from coast to coast by jet aircraft.

Our nation has evolved very rapidly from a rural to an urban society. It has been a fantastic technological achievement, but it has pretty much taken away the personal identification one found in work and in the former stable locality where families lived generation after generation.

There's a great yearning, I perceive in talking with people, to know: "Who am I? Where did I come from? Where am I going?" This is why I believe so deeply that we... have to move more aggressively on programs that are relevant to answering those questions.<sup>64</sup>

A national parks ministry is an attempt to help people know in a deep, authentic way who and Whose they are. It attempts to accomplish this awesome task by interpreting our heritage of Judeo-Christian faith and the natural, historical, recreational and cultural resources of our nation's parklands.

...Happiness is not easy to come by. It is hard to find it within ourselves, and impossible to find it anywhere else. Neither the sublime qualities of the primitive national parks, nor anything the interpreter can say about them, can make anyone happy; but the one and the other, happily teamed, can offer those elements by which people can bring to life their hidden capacities for happiness...Whether or not he is conscious of it, Man seeks to find his place in nature and among men.<sup>65</sup>

A national parks ministry seeks to engage the visitor at the point of his/her leisure-tourism response to global crisis. Any ministry that does not somehow relate to the visitor's first interest will be ineffective.

Now that the visitor is here, in what will be his chief interest, and inevitably his chief interest, while he is with us? The answer is: The visitor's chief interest is in whatever touches his personality, his experience and his ideals. He does not so much wish to be talked at as to be talked with.<sup>66</sup>

For the response of narcissism, a national parks ministry offers "root" experiences" that provide occasions of zest and authenticity; for the response of "ignorance," a national parks ministry offers a ministry of space and silence that provides occasions to heal the fragmentation

of people's lives and fill the void of spiritual hunger; for the response of the "Armageddon syndrome," a national parks ministry offers a ministry of "story" and thereby an opportunity to experience the true significance of God's saving grace; and, for the response of the "revolutionary premise," a national parks ministry offers opportunities to envision hopeful futures for creation and the whole family of humanity.

To paraphrase Freeman Tilden, "the chief aim of a national parks ministry is not instruction but provocation."

....A few believe it is our duty to tell as many facts as possible, and therefore take pains to identify almost every tree, flower and bird encountered. Others have taken as their motto "to be nature minded is more important than to be nature wise," and feel that it is more important that the visitor carry away with him an intense enjoyment of what he has seen, even though he has not accumulated many facts....

As Ralph Waldo Emerson had written many years before, "Truly speaking, it is not instruction but provocation that I can receive from another soul."<sup>67</sup>

A national parks ministry seeks to intentionally arouse a person's whole being through religious experience. "There is evidence that people in some (religious) traditions understand relationship with God to be a matter of discipline, while people in other traditions understand it to be a matter of experience."<sup>68</sup> A national parks ministry seeks to unite discipline and experience and, thus, address the whole person.

In so doing, a national parks ministry also seeks to address the developmental behavioral needs of children, youth and adults with creative and imaginative ministries. Each age level needs a fundamentally different approach. For instance, "a children's program should not be a dilution of the presentation to adults."<sup>69</sup> Using Maslow's theory of self-actualization, it is a premise of this project that a national parks ministry has unexcelled opportunities for helping persons satisfy a variety of those needs. Moreover, as persons experience truly recreative occasions of experience that such self-transforming events will enable them to help develop a preferred future for all of humanity.

In summarizing, the three aspects of a national parks ministry seek to minister to the whole world rather than part, the whole person rather than any one phase of life. It will be recalled that Gordon Dahl once quipped, "Most Americans seem to work at their play, play at their worship, and worship their work." Through the worship aspect of a national parks ministry play and worship become united through the spiritual instrumentality of liturgy in telling "story." Through its Christian discipleship aspect, a national parks ministry unites work and play through the spiritual instrumentality of the "action parable" and environmental conscientization. Through the worker-priest aspect of a national parks ministry worship and work become united through the spiritual instrumentality of the

"symbol-bearer/hermeneut" of the national park minister. Through these three different aspects, a national parks ministry seeks to reintegrate leisure, work, contemplation and service to God and, therefore, offer the unexcelled opportunity for persons to experience the "abundant life" of which Jesus spoke. Moreover, such a ministry attempts to address our present global crisis of productivity through an experience of satisfying spirituality and fulfilling response-ability. These three aspects seek to develop values for a preferred future, namely, covenant, community, creativity and celebration.

## Endnotes for Chapter 4

<sup>1</sup>Frederick Sontag and John K. Roth, God and America's Future (Wilmington, NC: McGrath, 1977), pp. 1-2.

<sup>2</sup>Ibid., pp. 2-3.

<sup>3</sup>"My Country, 'Tis of Thee," in The Book of Hymns (Nashville: United Methodist Publishing House, 1966), p. 547.

<sup>4</sup>"O Beautiful for Spacious Skies," in Ibid., p. 543.

<sup>5</sup>Martin E. Marty, The Pro and Con Book of Religious America (Waco, TX: Word Books, 1975), dust cover jacket.

<sup>6</sup>John K. Roth, American Dreams (San Francisco: Chandler and Sharp, 1976), p. 1.

<sup>7</sup>National Parks Centennial Commission, A Gathering of Nations (Washington: 1973).

<sup>8</sup>Henry Diamond (ed.) Outdoor Recreation for America (Washington: Outdoor Recreation Resources Review Commission, 1962), p. 20.

<sup>9</sup>G. Holger Hansen, As It Was In The Beginning (New York: A Christian Ministry in the National Parks, 1981).

<sup>10</sup>Ibid.

<sup>11</sup>Arnold W. Green, Recreation, Leisure and Politics (New York: McGraw-Hill, 1964), p. 30.

<sup>12</sup>Ibid.

<sup>13</sup>Diamond, pp. 23-24.

<sup>14</sup>Green, p. 25.

- <sup>15</sup> Ibid., p. 35.
- <sup>16</sup> Jack Horn, "Tourists--Strangers in a Strange Land," Psychology Today, 10:7 (December 1976) 26-28.
- <sup>17</sup> Green, p. 28.
- <sup>18</sup> Emil L. Fackenheim, God's Presence in History (New York: Harper & Row, 1970), pp. 9-14.
- <sup>19</sup> Charles K. Brightbill, The Challenge of Leisure (Englewood Cliffs: Prentice-Hall, 1960), pp. 56-57.
- <sup>20</sup> Joseph P. Russell, Sharing Our Biblical Story (Minneapolis: Winston, 1979), p. 5.
- <sup>21</sup> Donald W. Shriver and Karl A. Ostrom, Is There Hope for the City? (Philadelphia: Westminster Press, 1977), pp. 150-152.
- <sup>22</sup> Russell, p. 2.
- <sup>23</sup> Max Kaplan and Philip Bosserman (eds.) Technology Human Values and Leisure (Nashville: Abingdon Press, 1971), p. 26.
- <sup>24</sup> Douglas V. Steere, Work and Contemplation (New York: Harper & Bros., 1957), pp. 1-2.
- <sup>25</sup> Source Unknown.
- <sup>26</sup> Steere, p. 145.
- <sup>27</sup> Source Unknown.
- <sup>28</sup> Source Unknown.
- <sup>29</sup> Mary Elizabeth Moore, "Telling and Being the Story," Impact 5 (1980).
- <sup>30</sup> Burton Mack, "Ritual Killing and the Lord's Supper According to St. Paul" (paper presented at Union Theological Seminary, New York).
- <sup>31</sup> "Park Ministry Brings Faith, Inspiration to Campers," Circuit West.



<sup>32</sup>An excellent example of how language shapes a person's religious response is the word "obedience." Many persons do not participate in religious services of worship because they have perceived that religion is only a matter of "obeying" (adhering) to a rigid set of do's and don'ts. While obedience certainly has this connotation, the full Biblical meaning also defines obedience as "listening to God." A national parks ministry can enable persons to "obey" God through creative ways of listening. It is then that this kind of listening elicits a faithful response from the learner. Obedience becomes not a response of "law" but is the beginning expression of grace. The Judeo-Christian faith is rich with meanings that can give life a new zest and significance if the words of the faith can be translated into contemporary experience.

<sup>33</sup>John E. Biersdorf, Hunger for Experience (New York: Seabury Press, 1975), pp. 28, 84-86.

<sup>34</sup>Ecclesiastes 3.

<sup>35</sup>Stephen W. Burgess and James D. Righter, Celebrations for Today (Nashville: Abingdon Press, 1977), p. 58.

<sup>36</sup>Diamond, Appendix, Table 1.

<sup>37</sup>Freeman Tilden, Interpreting Our Heritage (Chapel Hill: University of North Carolina, 1967), pp. 60-67.

<sup>38</sup>Freeman Tilden, Who Am I? (Washington: National Park Service, 1975), pp. 1-4.

<sup>39</sup>Ibid., p. 7.

<sup>40</sup>Ibid., p. 19.

<sup>41</sup>Ibid., p. 31.

<sup>42</sup>Russell, p. 1.

<sup>43</sup>Steere, p. 119.

<sup>44</sup>R. Buckminster Fuller, Utopia or Oblivion (New York: Overlook Press, 1969), pp. 16-17.

<sup>45</sup>Douglas E. Wingeier, Working Out Your Own Beliefs (Nashville: Abingdon Press, 1980), p. 7.

<sup>46</sup> John and Lela Hendrix, Experiential Education: X-ED (Nashville: Abingdon Press, 1975), pp. 20-21.

<sup>47</sup> Robert A. Dow, Learning Through Encounter (Valley Forge: Judson, 1971), pp. 44-45.

<sup>48</sup> Ibid., p. 27.

<sup>49</sup> Hendrix and Hendrix, pp. 24-25.

<sup>50</sup> Lynn Smith, "The Wilderness Survival Trip as Therapy," Los Angeles Times (December 2, 1982) Part IV, 1-13.

<sup>51</sup> Norman P. Miller and Duane M. Robinson, The Leisure Age (Belmont, CA: Wadsworth, 1963), pp. 358, 368, 377.

<sup>52</sup> John H. Westerhoff, III, "How Can We Teach Values?" Colloquy 3:1 (January 1970) 3.

<sup>53</sup> Brian A. Wren, Education for Justice (Maryknoll, NY: Orbis Books, 1977), pp. 4-7.

<sup>54</sup> Ibid., pp. 8-11.

<sup>55</sup> 1 Corinthians 13:12-13.

<sup>56</sup> "A Christian Ministry in the National Parks" (New York: ACMNP, 1982), recruitment brochure cover.

<sup>57</sup> Ibid.

<sup>58</sup> Gary Ferguson, "Planting Faith in the Forests," Charisma (June 1983) 28-29.

<sup>59</sup> Steere, pp. 33-34.

<sup>60</sup> Ibid., pp. 35-37.

<sup>61</sup> Biersdorf, p. 78.

<sup>62</sup> Nelson Navarro, "Looking for Tomorrow's Leaders," New World Outlook 43:9 (February 1982) 36.

<sup>63</sup> Philippians 2:11

<sup>64</sup> "Changing the National Parks to Cope with People - and Cars," U. S. News and World Report 72:4 (January 24, 1972) 54.

<sup>65</sup>Tilden, pp. 12-13.

<sup>66</sup>Ibid., pp. 11-12.

<sup>67</sup>Ibid., pp. 33.

<sup>68</sup>Biersdorf, p. 72.

<sup>69</sup>Tilden, p. 46.

## CHAPTER 5

## A CONCLUDING WORD

"There is an agonizing sense of urgency about the environmental and ethical problems confronting the community of nations and people at this time. The depletion of our planet's resources, the shrinking of international and interpersonal relationships, and the interdependence of world cultures make vivid the desperate urgency posed to conscience by world-wide human need."<sup>1</sup> These crises are accentuated by the revolutionary change of the "third wave" in history. All around our familiar patterns and institutions of personal, social and corporate life are breaking down around us like a wave breaking on the beach.

Persons are responding to the global crisis in different ways. The motivations of engaging in leisure-tourism reflect these differences. Persons engage in leisure-tourism out of a "narcissistic" response seeking to experience all the intensity they can in a present moment; out of a response of "ignorance" seeking to ignore the crisis through increased work and consumerism which is reflected in an inability to relax or filling leisure time with numerous activities and buying sprees; out of a response of an "Armageddon syndrome" seeking one last climatic respite; and, a "revolutionary premise" that seeks

to discern on the horizon signs for a hopeful future and actualize those possibilities. Such a "revolutionary response" seeks to wisely use leisure-tourism as an opportunity to experience new and profound ways of who and whose we are. It is the thesis of this project that such a wise use of leisure-tourism can mitigate global crisis and help create a distinctive quality of life for the whole family of humanity. In their noted dialogue about eastern and western civilization Daisaku Ikeda and Arnold Toynbee raised the question, "What is the source of vitality that gives rise to civilization?" They noted that community living, leisure, and religion are those ingredients that create society and breathe life into the soul of any civilization. This project has explored each of these three ingredients within the context of our global crisis.

Currently, we are faced with a global crisis of productivity. Indeed, it seems as if our civilization is bankrupt. It is bankrupt not in the sense that it is valueless - but that it is no longer able to accomplish its avowed purpose of existence. The purpose of any civilization is to produce:

- adequate resources and livelihood for its people;
- a deeply satisfying spirituality that gives a sense of wholeness and fulfillment in life; and,
- an effective, vibrant "response-ability" among persons and communities in order that we can live together as a whole family of humanity.

This project has attempted to show that if we can be perceptive and imaginative enough, already on the horizon is a "third wave" inherent with possibilities for a hopeful future. As the first law of Pogo states, "We have met the enemy and he is us." The second law of Pogo states, "We is (sic) faced with insurmountable opportunities." One of these "insurmountable opportunities" is the phenomenon of leisure-tourism.

Interestingly, with the rise of global travails has been the rise of leisure. A person in the United States will spend an average of 35% of one's lifetime in free time. One important aspect of this increase of leisure has been the rise of leisure-tourism. Leisure-tourism now represents the major phenomenon of our time. Currently, more than 31,000 persons leave to go from one country to another every hour of every day. Leisure-tourism is the fastest growing industry in the world and far exceeds the growth rate of receipts of world exports. In fact, Americans spend more on leisure-tourism than they do on defense. The world has never witnessed such a migration of peoples in its history nor experienced a phenomenon of such magnitude. Leisure-tourism, as the major phenomenon of this time in history, has enormous portents for good and ill.

Leisure has been a part of every civilization from prehistoric times until present. It has had various meanings for different cultures and times in history.

These meanings, when woven into a single tapestry, provide a rich legacy for the fulfillment of the abundant life. For instance, the Greeks, for whom leisure was the chief end of one's life, defined leisure as "scholē," time free from work, a work of leisure, a place in which to learn. Terms which have been used throughout history have been leisure ("licere" - to be permitted); vacation ("vacare" - to empty); and, recreation ("re-create" - to make whole, once again, all of God's creation). While leisure has been wisely used as well as abused over the centuries, leisure was epitomized by the word and works of Jesus. He emphasized the importance of leisure as the integration of time, contemplation, work and service to God. In essence, such an integration constitutes the wise use of leisure.

Another aspect of leisure that has been an important part of every civilization has been the holiday. Originally, holidays were "holy days," times set aside from daily work and routines to affirm life's deeper dimensions and reaffirm who and whose a people were.

Leisure (free time, vacations, recreation and holidays), also throughout history, has occupied varying degrees of importance with different cultures. In the contemporary global context there is a fundamental difference between Third World, Second World and First World perceptions concerning leisure which effect a culture's understanding and response to leisure-tourism. It is interesting to note that the "abundance of things"

does not result necessarily in a more leisured life. In fact, First World countries, by in large, experience a "time famine" and a frantic but elusive pursuit of the good life. Third World countries, by in large, have maintained a rich cultural life as a result of their "leisured society." Much of this has been the object, by the way, of First World tourism. While First World countries have an abundance of the basic necessities of life, Third World countries are struggling for the essentials of adequate food, water, health care, housing, etc. It is essential to note that both the First and Third Worlds are struggling to obtain what the other has: First World peoples hunger for a deeply satisfying spirituality and a rich cultural life depicted by the leisured life; Third World peoples hunger for the basic necessities of life. It is widely recognized that "the tone of any civilization is largely determined by the activities and quality of its leisure."<sup>2</sup> However, "the full meaning of leisure is perhaps never apparent until one portion of society is deprived of all possibility of its enjoyment."<sup>3</sup> As in the past, there are now large portions of the family of humanity who do not enjoy leisure. The phenomenon of leisure-tourism stands in sharp contrast to a threatened biosphere and impoverished humanity. The general thrust of civilization has been to move from necessities through decencies to luxuries. Now is the time for the First World to move from luxury to leisure. Now is the time for the Third World to move from poverty to the



basic necessities. Now is the time for all of humanity to move from a threatened biosphere and impoverished life to the abundance of life which God has provided. The thrust of civilization ought to be the movement from necessities through deficiencies to leisure -- for leisure not luxury enables persons, individually and globally, to experience the abundant life. "The importance of leisure-tourism lies not only in the provision of holidays and rest, but in the opportunity it affords for character-forming activities."<sup>4</sup>

An important implication of this project can be that leisure-tourism can serve as a bridge between First World and Third World concerns. Leisure-tourism can form the vital link between spirituality and global responsibility. It has been the thesis of this project that leisure-tourism is the means by which a just, participatory and sustainable society can be created. Wise use of leisure-tourism enables persons to have a deeply, satisfying spirituality and a vibrant, responsibility for enabling the human family to live abundantly together. Leisure-tourism can help provide a fundamental resourcefulness once again.

Resourcefulness means knowing and being able to make a meaningful life for oneself with the realities of one's existence as well as how to change these realities...it requires being in touch with one's feelings and one's environment...A resourceful person need not be rich...Resourcefulness differs in different people; it refers to qualities of...orientation, motivation and attitude, and a willingness to meet and relate to new situations so as to make them into meaningful experiences...making use of available experiences in oneself, the family, and the larger environment. Resourceful individuals are those who have the capacity to discover interests (and) develop

their own and others' capacities...and within the framework of his material means and social values apply them to weave a life that is satisfying.<sup>5</sup>

One of the principle manifestations of the contemporary crisis of productivity is that persons are no longer resourceful. One of the reasons that persons are no longer resourceful is that they no longer have a "framework" by which to weave a life that is genuinely satisfying. We live in a world that is characterized by complexity, pluralism and revolutionary change. The familiar landmarks for being and behaving are in tremendous transition. Persons are exposed to more problems and change than with which they can adequately deal. The symptoms of such malady include hostility to authority, violence, apathy, erratic swings in lifestyle and withdrawal. This is the case both personally and socially. An additional symptom is that persons urgently try to make meaning of their existence in a variety of ways. Victor E. Frankl has observed:

Man is dominated neither by the will-to-pleasure nor by the will-to-power, but what I call man's will-to-meaning, that is to say, his deep seated striving and struggle for a higher and ultimate meaning of his existence....Ultimately, man should not ask himself: what is the meaning of my life? He should realize, instead, that it is he who is questioned, questioned by life:<sup>6</sup> It is he who has to answer--by answering for life!

The present pluralism and accelerated change of our society has produced a hunger for experience and meaning.

Formal membership, intellectual assent, or busyness is not enough--involvement of the total person

is required to satisfy the contemporary hunger for experience.

People are turning to many different kinds of groups that offer "meaning laden experiences to help them put the rest of their lives together."

Leisure-tourism is one of the most predominant ways in which persons are attempting to make meaning and seeking to experience the "abundant life." Leisure-tourism is also the way in which life itself is raising questions about the meaning of existence and the purpose of humanity.

This project has sought to demonstrate that leisure-tourism is a magnificent, unprecedented opportunity to re-create resourcefulness among persons and the family of humanity. Leisure-tourism is an idea whose time has come. It is those worldviews and values that leisure-tourism can inculcate which will enable humanity to move into the twenty-first century. Yes, we are faced with unprecedented problems, but we have also "insurmountable opportunity" to achieve the abundant life.

The demand for free time seems to get louder in periods when large or important groups of people begin to doubt the trueness of their political system and their gods. They then begin to feel the performance of duties and ceremonies as burdens, and wish to have time free of them. Before (a person) musters the courage to think of quitting, however, he wants other time in which to be free to do what he wants. Many will deny that the United States has undergone a decline in faith. But...one important indication is the rise and spread of the doctrine that no one organization or component of society...has a greater moral claim on the individual than any other...even the churches themselves...although few are acquainted with its name (the doctrine is called) pluralism. It is pertinent...because from this doctrine it follows that neither church or state has a greater obligation than any other groups or individuals for guiding free time

or leisure. The field is thus left open to all comers.<sup>6</sup>

In an increasingly complex and pluralistic environment in which persons are faced with a multitude of choices for finding meaning, one important area that can help with this "overchoice" is religion.

Though they may be the elements from which civilizations are built, surpluses of production, power, social organizations, and human greed do not constitute the soul that must be breathed into a civilization to bring it into life. I am convinced that, to do this, the people creating the civilization must be aware of a purpose for their actions. The labors of the builders of the civilization and the plans of the designers must start at this awareness. The thing that gives people the ability to grasp the meaning of their aim and of the direction in which they must travel are philosophy and religion.<sup>9</sup>

Religion (religio - "to bind back") is the means persons use to relate to God, each other, and all of creation. It is a means by which to provide "meaning-laden experiences", to restore and recreate people's lives into a meaningful whole.

By such religious or theological questions I mean questions of meaning or of meaninglessness, of the ambiguity even of creativity, of the freedom and the bondage of the will, of the strange, inexorable inheritance of evil, of the career of good and evil in the passage of time, of the contradiction of even our highest values, of the tension between affirmation and tolerance, between pluralism and truth, and of the promise of new possibilities and the need for hope for the future.<sup>10</sup>

How we respond to these questions in our revolutionary times will be the litmus test of our social, moral and theological well-being.

During history while leisure has had a rich heritage, the church has had a checkered response to this

phenomenon. There has been a basic anathema between the Christian faith and leisure which dates back to the Roman coliseum. The Romans in a barbarous display of leisure delighted when early Christians were killed as sport. This basic animosity has stayed with the Church from the early Church fathers through Calvinism and Puritanism to modern times. While leisure through the 19th century was considered to be the "devils workshop," the Church did begin to change its attitude, albeit slowly. It is interesting to note, that as the recreation movement began to really move forward in the nineteenth century and early twentieth century in America, the church always lagged behind in its response. After the founding of the first parks, playground associations, YM and YWCA's, the Church began to open its doors to these new phenomena. By World War II in America, the Church found that its doctrine and ethics had much in common with the goals of leisure. Churches established camping programs, athletic leagues, vacation church schools, etc. However, the Church lagged behind, once again, in its response to the new development in leisure, the leisure-tourism phenomenon. The Church is still sluggish in recognizing and responding to this major phenomenon of our time.

One reason for this slowness of response has been the bifurcation of faith and life, piety and politics, experience and belief, within the Christian faith and the Church. The Church has, continued by in large, this

bifurcation by excluding leisure-tourism from its purview of ministry. Even with the heritage of the Sabbath, the Church has not considered leisure a sphere of life-giving meaning.

The Church has had legitimate fears of leisure-tourism of persons using leisure-tourism as a way of not loving God, neighbor and self. These fears very much have effected its response to leisure-tourism. The fear of the church in relation to leisure-tourism is closely related to the way persons respond to crisis. First of all, the Church has a basic fear of leisure-tourism because it correctly perceives that leisure-tourism is a narcissistic response to global life today. The Church fears that this distorted "love of self" thwarts a person's capacity to love God with all one's heart, mind, soul and strength. Second, the Church correctly perceives that persons participate in leisure-tourism out of an "Armageddon syndrome" escaping life's problems and the mundane but necessary responsibilities of life with one climatic respite "away from it all." The Church fears that such leisure-tourism abates persons from really coming to terms with life and learning to love one's neighbor. Third, the Church correctly perceives that persons participate in leisure-tourism from a stance of "ignorance." In other words, persons seek to avoid the global crisis (and leisure-tourism) with more work and consumerism. When these persons do take a vacation it is spent in crowding

the time with "working" at doing as many activities and consuming as many things as possible. While the Church has contributed to this with its close allegiance to the work-ethic, its basic fear is that persons do not take the time to truly love themselves and develop hidden capacities which bestow a sense of completeness and wholeness.

There is also an institutional fear within the Church manifested as a structural and social animosity towards leisure-tourism. Because the Church has been primarily conceived of in terms of stationary "come structures" it fears that leisure-tourism takes away people from its ongoing life. In addition, the Church has a basic social animosity which has developed into a self-fulfilling prophecy and is related to its structural animosity. For instance, the Church has not participated in the arena of leisure-tourism by offering its hours of services at different times, advertising in the literature of leisure-tourism, nor has it engaged in redeeming the social issues of the industry. These fears, particularly the institutional ones, are not entirely justified in the presence of the enormous possibilities which leisure-tourism presents for religious experience nor in terms of its high calling in Christ Jesus to minister to persons and in terms of its belief in God as Lord of all life. This bifurcation has resulted in a Church and a faith that is perceived by a majority of persons as ineffectual and irrelevant to the broad and basic aspects of life.

Leisure-tourism, as the major phenomenon of our time, has enormous portents for good and ill. As we now enter into the twenty-first century we are standing in the midst of unprecedented global crisis. It is a profound and fundamental crisis of productivity - failure to produce the basic necessities of livelihood for the vast majority of humanity, a satisfying and fulfilling spirituality for persons, and an appropriate responsibility among persons to live together as the family of humanity. Leisure-tourism can be a major factor, however, in serving to create a distinctive quality of life and helping to mitigate our present global crisis. As we stand on the threshold of the twenty-first century leisure-tourism is now the major phenomenon of history. Its motivations, magnitude, scope and intensity have reached a challenging new dimension. The Church and its ministry must be transformed to meet this new opportunity "to make God real and change people's lives."

This project has sought to develop a theology appropriate to this "insurmountable opportunity" of leisure-tourism. It has not attempted to develop a theology of leisure-tourism for the subject is too broad and it deserves the earnest consideration of many philosophers and theologians, lay and professional. What has been attempted is to put forth a theology for leisure-tourism. In this effort, a revisionist model of process theology has been used which attempts to take into



consideration the dynamic, ever-changing nature of leisure-tourism and the world in which we live. A revisionist model (cf. David Tracey) has sought to provide a faithful dialogue and contemporary reflection between the meanings present in common human experience and the meanings present in the Christian traditions. To this end, this project has developed 1) the necessary foundational concepts for such a theology; 2) a process theodicy and Christology; and, 3) the necessary concept of middle axioms.

The first set of foundational concepts center around a biblical theology of creation and human history. As Knierim asserts, creation is the universal and foundational aspect of life. However, there is a fundamental tension between human history and creation; that tension now threatens the very created order. The task before humanity is to reveal the meaning of creation and get human history in tune with creation. This tension cannot be reconciled through the order of creation nor the impetus of human history. However, human history is not condemned to continue in friction with the order of creation. Jesus Christ is the representation of God's presence in relationship to the concern for creation and is the already reconciliation of the tension between creation and human history; the Christian community understands itself as the eschatological human community called to witness to the new creation and whose function as the people of God is to reconcile human history and creation --

a reconciliation which is identified by righteousness (right relationship) -- through the cross of servanthood.

A corollary to this initial set of foundational concepts is the understanding of freedom and destiny (i.e., the will of God). Freedom has always been understood in the framework of destiny. Each person is free to choose for what destiny freedom shall be employed. As Martin Luther King, Jr. put it: "Freedom is the act of deliberating, deciding and responding within our destined nature."<sup>11</sup> Leisure and leisure-tourism is perceived by many persons as the freedom to do one's own thing.

Over against the (biblical) images of freedom there stands before us another image of freedom. This mask of freedom may be distinguished by one decisive feature, which has two interrelated aspects. The first aspect is that I can have freedom alone, by myself; the second is that freedom means that I may do what I want. In order to be clear about the meaning of human freedom, therefore, we need to distinguish the corporate freedom for which Christians are called to hope from (this) individualized freedom.<sup>12</sup>

The Biblical heritage is clear that freedom has always been related to the destiny of living in relationship with God. To be sure, there have been dead ends and detours along the way and that this destiny has taken on different expressions during history. The fundamental horizon of destiny today is the quality of life. While freedom is an important ingredient and primary incentive of leisure-tourism, the quality of life is the touchstone between leisure-tourism and the will of God.

The quality of life, seen in Biblical perspective, delineates four interrelated themes. The first theme is covenant. As persons live in harmony with God, God will bless them. When persons seek to live without God, genuine evil results. Nevertheless, despite the presence of evil there is "a love that never lets us go." There is an unconditional, inexhaustible, creative, responsive covenant by God with creation. This covenant with God is the charter for community, the second theme. The quality of life is best experienced when persons belong to one another. Moreover, there is a fundamental solidarity, or interrelatedness, about life which denotes that when one suffers, all suffer; when one is overjoyed, all rejoice. Third, the quality of life is understood to be an active, creative endeavor. Purposeful, life-giving activity is an outgrowth of meaningful communal life. Persons are created to live and love and co-create with God a rich, abundant life. The fourth theme is celebration - to enjoy life's goodness, beauty and truth. "And God saw everything he had made, and behold it was very good!" (Genesis 1:31) The chief end of a person is to glorify God and enjoy God forever!

Today persons yearn even more deeply to experience this abundant life. Leisure-tourism is an effort of many persons to obtain that experience. Therefore, the third set of foundational concepts which is necessary for developing an understanding of this phenomenon is myth and

experience. Biersdorf has explicated the importance of these two for our contemporary circumstance, especially as it relates to the American religious experience. While myth is not a set of abstract propositions, it does provide persons with a "picture of reality" and a guide for how one relates to life. A myth helps persons, therefore, gain power over themselves and the world through bestowing a sense of meaning and identity. Often myths are not related on a conscious, cognitive level, but through story, beliefs, feelings and the exercise of one's capabilities.

In our radically changing and pluralistic society in which there is no longer a "sacred canopy" which bestows a unified sense of meaning and identity, there is a feeling of apathy, anxiety, agitation and aggressiveness among persons. One consequence of this situation is a new upsurge of liberation. Persons previously oppressed sense a possibility for change. Another consequence is an increasing polarization in society and an attempt to take a partial belief and stretch it to meet needs it was never intended to meet. This is reflected, for instance, in the growing disparity between the rich and the poor, the attempt of nations to "keep peace yet dominance," the extinction of many life forms for the sake of "development," and even the divisiveness of "liberals" and "conservatives" within the Judeo-Christian faith itself. A third consequence is the contemporary hunger for experience. People previously have looked to a variety of

sources to provide meaning-laden experience such as work, the family, and religion. Today, leisure-tourism is a reflection of the contemporary hunger for experience.

Biersdorf offers a superb analysis of experience. He notes that experience is rich when it connects persons with inner and outer reality (i.e., they have an opportunity to integrate event and effect into a lived-moment of experience); it provides persons with new and unique encounters "enlarging the landscape in which they have their being"; and, when it provides new meanings that help persons make sense out of the other events of their lives. Such experiences transform persons and often grant a sense of personal power, peace, and joy to the one having the experience. In addition, experiences help order a person's life into meaningful narratives, i.e., myths. Experience, however, can be good and bad as it relates to the quality of life. Therefore, an important consideration in terms of developing a theology for leisure-tourism has been theodicy.

A process theodicy posits that God created the world in order that persons would live in harmony and enjoyment with creation. This enjoyment would be an experience of intensity. Jesus enunciated this when he said, "I have come that you might have life and have it abundantly!" (John 10:10) Therefore, there are two aspects of the intrinsic good of creation: harmony and intensity.

Concomitantly, then, there are two aspects of evil: disharmony and triviality.

Leisure-tourism reflects this two-fold idea of good. Leisure-tourism seeks the zest (intensity) of new experiences and the rest (harmony) of new meanings and activities that makes a person whole again. Our present global crisis of productivity is resulting not so much in physical exhaustion or tiredness, but in an inner weariness which is the result of ennui and hopelessness:

The remedy for such weariness is rest, not primarily physical rest or inactivity, but the rest that puts order into confusion...of finding meaning in one's life.<sup>13</sup>

Much of leisure-tourism creates disharmony and triviality. There is much in leisure-tourism that can be characterized as meaningless, boring and trivial. In addition, there is much in leisure-tourism that creates disharmony. The exploitation of peoples and the degradation of the environment are just two glaring examples. To the extent that leisure-tourism does not enable persons to connect the inner and outer reality of life; does not enable persons to encounter genuine new and unique experiences; and does not connect persons with the deeper dimensions of life (covenant, community, creativity and celebration), leisure-tourism cannot grant the renewing power of recreation for after which leisure-tourism is sought.

While the triviality and disharmony have been documented by many authors, this project has sought to go one step further. A process theodicy has been particularly helpful. Leisure-tourism which seeks freedom and experience, intensity and harmony, zest and rest is thwarted by triviality and disharmony. Yet, part of the evil of leisure-tourism arises because of the fundamental tension inherent in leisure-tourism itself. For an experience to be intense it must have an increasing complexity. Herein lies the beginning of the fundamental tension inherent in leisure-tourism. As an example, as a person engages in leisure-tourism he/she will incorporate new people, places, events and issues into his/her being which is experienced as intensity and complexity. The ability to incorporate those complex experiences into his/her being in a meaningful, consistent way brings an experience of harmony. However, more experiences may upset the harmony that he/she has achieved, thus there is a resistance to encounter new experiences. One fears that a harmony between previous experiences and the new "will not be achievable, at least not without more effort than one wants to expend." However, every person brings into his/her being new experiences in order to live, grow and experience vitality in life. Taking in food is one of the most basic examples of this.

In our world of rapid social change, pluralism and complexity, the old harmonies are breaking down. Persons

are attempting to put these new experiences together into some new harmony. They can incorporate a variety of experiences into their being up to a point. However, upon receiving a great amount and variety of data, they must have a means of simplifying that data. It is not a coincidence that with the rise of global travail there has been a rise in television viewing and travel, the two predominant trends in leisure today. Both are an attempt by persons to achieve harmony amid the disparity and complexity of the world in which we live. At first they seem unrelated but, in essence they have a fundamental similarity. Regarding the former, persons attempt to bring the world to themselves; regarding the latter, persons attempt to go to the world. It has been beyond the scope of this project to critique television/telecommunications. However, it has been the central finding of this project that leisure-tourism is a sign of God presenting an unprecedented opportunity for humanity to move into the twenty-first century with hope and abundant life. The reason for this is because, more than television, or any other single activity, leisure-tourism is a quest for the quality of life. It is not a coincidence that with the rise of global travail there has been the emergence of leisure-tourism as the major phenomenon of our time. With usual magnificent scale God is acting to re-create persons for living in the "global village" of the twenty-first century. The thesis of this project has been that the wise



use of leisure-tourism can mitigate the global crisis of productivity and enhance the quality of life.

The fundamental tension between harmony and intensity, the global crisis of productivity, cannot be overcome through the created order nor the impetus of human history. There needs to be some overall paradigm of reality in order to effectuate a simplicity that preserves both harmony and intensity and that does not destroy either. This paradigm of reality is the Judeo-Christian faith, particularly as it became expressed in Jesus the Christ.

In the current situation of a diverse, complex, fragmented and broken existence, the quality of life cannot come through the created order nor through the impetus of human history. There needs to be some means by which to simplify the complexity and heal the brokenness of persons and the world. Christ, as God's creative, responsive and redemptive love incarnate is the means by which harmony and intensity can be restored. Specifically in the leisure-tourism context, Christ enables the leisure-tourism experience to be an opportunity to know Whose we are. Such a self-understanding in God enables persons to become fully human and fully alive.

As "the way" Christ affirms life as a pilgrimage in which there is a unity of the way of life and the goal of life; Christ affirms that time is more a matter of "kairos" rather than "kronos." Moreover, life becomes "abundant"

when it is lived as an "eternal now" in which to do "the Father's work." Leisure-tourism is often perceived as an instance and incident in the future. It is planned for, anticipated and experienced as something separate and tangentially related to one's work and daily life. Against the human tendency to fragment life and leisure, faith and practice, Christ provides significance and harmony to all of life and leisure as pilgrimage.

As "the truth" Christ affirms God's "troth," the unconditional covenant of God's love for each person and all creation, thereby establishing community among all persons and the created order. Somewhat ironically leisure-tourists seek to encounter the authentic in their travels. For example, much is made of "this is the authentic house of the President," "this wilderness is the real world," "this native culture portrays the true life." Yet, leisure-tourists perceive that the real world is the world back home. Against this human tendency to separate peoples and places, issues and activities into authentic and inauthentic, Christ authenticates every aspect of God's creation, thereby, enhancing the possibility of persons experiencing God's authenticating and abundant love. In addition, leisure-tourism provides an experience of justification that despite our sinfulness life is good and is made for abundance and enjoyment. In the leisure-tourism experience persons can catch a glimpse of God's "paradise" and "promised land." Despite the sinfulness,

brokenness and impoverishment of life, leisure-tourism can communicate God's amazing grace. Consequently, far from a hedonistic, narcissistic escapism leisure-tourism can open up the possibility for authentic re-creation. There is in this experience a deep enjoyment that can be called nothing less than the joy of salvation.

Christ makes real the "abundant life" because Christ is not only, "the way and the truth," but also "the life." As "the life" Christ affirms an inseparable wholeness of physical, emotional, social and spiritual well-being. Moreover, life becomes "abundant living" through self-denial, the cross of servanthood. The basic incentive and goal of leisure-tourism is, on the surface, the "good life." Concomitantly, there is a natural anathema that leisure-tourism has with authentic Christian existence. For many leisure-tourists the "good life" comes through pleasure. Christian existence posits, on the other hand, that the "abundant life" is living in relationship with God and the world in creative fidelity. This "abundant life" is most fully realized through creative, redemptive suffering for others. This is the crux of the fundamental animosity that the Church has with leisure-tourism -- and it might be added, the basic animosity (expressed by the indifference and apathy) that many persons have with the Church today. Nevertheless, it is within this very crucial tension that a point of reapproachment -- nay, an opportunity of conversion and

redemption -- can be achieved which can bring new life to persons and the world.

Self-fulfillment and self-actualization find a ready audience in today's society. But self-denial, says Maxie Dunnam, "cuts to the quick of our feeling and challenges us to the very core of our being." Yet such a perversion of self-fulfillment, he notes, is one of the most telling signs of our decadence. Much of the leisure-tourism today is an expression of this perversion. Yet, the point of reapproachment - nothing less than conversion and redemption - is that leisure-tourism enables persons to fully understand what it means to be human.

Self-actualization or self-fulfillment is not the opposite of self-denial. Self-denial, according to Jesus, is the only road to self-fulfillment. We save our lives by losing them for Christ's sake. Willingness to be last makes us "first." Again, it must be made clear if we are to have a creative, redemptive understanding of submission, that self-denial is not the same thing as self-contempt.

To practice self-denial out of a stance of self-contempt never produces the abundant life of joy which is the birthright of persons in Christ.

Jesus made the ability to love ourselves the foundation for loving and reaching out to others. Self-contempt says we have not worth; self-denial declares that we are of infinite worth, as are others, and that life is found in the rhythm of affirming ourselves and others as we love others as ourselves. It is in this context that submission is to be understood and practiced.<sup>14</sup>

By leading us to new horizons of what it means to be fully human leisure-tourism enables persons to develop the capacity and new perceptions for self-denial. Leisure-tourism can be an opportunity to experience new horizons of

Whose we are and the absolute necessity for self-giving love:

Make channels for the streams of love for they may broadly run; And love has over flowing streams to fill them everyone.

But if at any time we cease such channels to provide the very fonts of love for us will soon be parched and dry.

For we must share, if we would keep this gift all else above; ceasing to give, we cease to have such is the law of love.

It will be recalled that leisure, by definition, means "freedom provided by the cessation of activities, especially time free from work or duties; to be permitted to do as one chooses." Play is an opportunity to step out of time and reality and enjoy freedom at its best. Many philosophers have noted that nowhere is the character of an individual or society more fully revealed than in play.

Play, as an element of man's leisure, is not a frivolous concern which we are attempting to justify or to elevate with profound expressions. It is important in the history of man's evolving civilization as an agent of culture building, as a means of transmission of cultural norms, mores, and values, and further as an indicator of the parallel social development and civilization which provides the framework in which play occurs.<sup>15</sup>

Leisure activities become showcases exhibiting people at their true, uninhibited selves, with the specimens displayed frequently leaving much to be desired. Kaplan writes: "Leisure deals with hours and ways of behavior in which we are freest to be ourselves. Thus what we do, whether on the noblest of levels and aspirations or the lowest of tastes, is a clue or indication of what we are, who we are, where we want to go."<sup>16</sup>

Play magnifies not only freedom and enjoyment, but harmony and intensity as well. Play also has the potential for

contributing to disharmony and triviality. Yet, play is a critical element for society because it provides a "safe" environment in which to try the inconsequential, get to know reality, and try new character-forming roles. Christ enables play to come into the fulness of its freedom.

Because of God's truth and time, play is not only provided a genuinely "safe" environment, but is also challenged to be an opportunity for authentic risk-taking. As "the way" Christ enables life to be a pilgrimage and time to be "kairos" to do "the Father's work." Christ as "the truth" enables persons to experience the unconditional love of God. Consequently, a person can experience a high degree of release, relaxation and freedom. This genuine play has tremendous societal, personal and cultural importance. Christ as "the life" provides the assurance and the challenge for play to be genuinely redemptive. As Martin Luther said:

"A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone."<sup>17</sup>

Leisure-tourism, however, is truly recreative when the enjoyment of leisure-tourism becomes remembered in the future. Any leisure-tourist will confirm the fact that a large part of the leisure-tourism experience is sharing it back home. Stories are recounted, pictures shared, souvenirs displayed. However, leisure-tourism becomes fully redemptive when it is "remembered" in the biblical sense of remembrance. Remembrance means to "act out once

again" the significant saving event. Leisure-tourism is truly re-creational as persons "remember" that quality of life in their daily lives back home. In other words, as persons live out a new sense of community, covenant, creativity and celebration in the contexts of their daily lives, then leisure-tourism will be truly recreational.

#### ENJOYMENT + REMEMBRANCE = RECREATION

A major contribution of this project was toward this new definition of recreation. Indeed, leisure-tourism is truly recreational when persons attempt to re-create the world in which they live. This wise use of leisure-tourism is persons experimenting with new ways of being and seeing and helping to create a just, participatory and sustainable global society. To put forth such a quality of life involves risk-taking. Yet, such an experience is one that produces a satisfying, fulfilling spirituality. Moreover, leisure-tourism as an experience of the "abundant life" can be like bread for the journey.

To summarize these theological resources, leisure-tourism is God's sign for our times. It is not a coincidence that with the rise of global travail there has been a rise in leisure-tourism. Within creation there is a fundamental structure of reality of what existence is intended to be. This structure is characterized by covenant, community, creativity, and celebration--what has been termed, the quality of life. This is wholesome

(shalom). Moreover, it is healthy for human beings to live according to this structure.

However, persons do not live according to this fundamental structure of reality. They are cut off from their natural and cultural heritage and from this structure. Leisure-tourism is God's means of calling human beings back to the kind of life that this fundamental structure depicts. This is redemptive. As persons begin to be in touch with the natural and cultural rhythms of their existence there is an experience of renewal, enjoyment and enrichment. This begins to approach the elements of the basic quality of life. While leisure-tourism provides an opportunity to experience the quality of life, the wise use of leisure-tourism is abetted by understanding this opportunity of God's grace through the paradigm of Christ as "the way, the truth, and the life." Leisure-tourism becomes truly recreative when the enjoyment of leisure-tourism becomes remembered in the daily lives of persons. One very important concept that this project has sought to contribute to a theology for leisure-tourism is that enjoyment plus remembrance equals recreation.

Such a theology has sought to provide persons with meaning-laden, life-giving and life-transforming experiences. "People today hunger for the experience of reality out of which life's meaning may come, not for a discussion of reality."<sup>18</sup>



Religion of experience takes many different forms...For some it means the security of traditional beliefs and forms. For others it means discarding old religious ideas and institutions and seeking among the social sciences and Eastern religions for new techniques, judged in the crucible of personal experiences. For most, however, religion of experience is found less and less in the traditional, stereotyped patterns of religious activity because of competition from increasingly sophisticated, secular, meaning-making institutions.<sup>19</sup>

Nevertheless, the Church has an unequalled resource for providing the meaning-laden experiences for which persons are seeking. Today when change is so accelerative and pluralism so pervasive, people sense that they are on shakey grounds for picking their values and social roles because such a privatized individual myth has no enduring institutional base. Therefore, one important resource for ministry in the context of leisure-tourism is an appropriate ecclesiology.

Historically, the Church has lagged behind leisure developments. Until recently the Church has shown little real interest in the phenomenon of leisure-tourism. In fact, beyond a marginal concern for pilgrimages and holy places the Church still has shown no real recognition of the importance of this phenomenon.

There are those who believe that the church has gone too far away from its basic spiritual function and has become, in fact, the modern churches with: their recreation rooms, bowling alleys, social halls, and so on, and their "country club at prayer" atmosphere. They would have a return to a more spiritual, ascetic, worshiping atmosphere and less of the lightness and gaiety that takes away from the serious task of evangelizing the world and witnessing in the spirit of the saints and martyrs. But there are others who believe that the church finds its legitimate and basic

function in furthering leisure time as a potential source of significant self-fulfillment.<sup>20</sup>

Within the last few years there have been two primary efforts of the Church to respond to the leisure-tourism phenomenon. The first began in the United States immediately after World War II. In an effort to minister to the increasing number of people on the move, A Christian Ministry in the National Parks began to minister to persons who live in, work in and visit the national parks in 1950. The essence of its program over the thirty years of its existence has been a student ministry. College and university and seminary students are recruited to work full-time in the leisure-tourism industry as employees of the National Park Service or park concessioners doing such jobs as bellhops, waiters, cabin maids, trail crew, etc. Meeting their basic financial requirements through their secular employment, they do the ministry program on a voluntary basis. The student ministers (worker-priests) provide services of worship, Bible study and fellowship opportunities. One of the most important aspects of the program is the emphasis on the worker-priest (or worker-witness) ministry. Beginning in Yellowstone National Park, the program has enjoyed popular success and is supported by more than forty denominations. More than five thousand students have participated in ACMNP. Presently, each year more than 275 seminary and college students serve in sixty-five national parks, monuments, recreation areas and national forests.

ACMNP has also participated in several national and ecumenical efforts to study the phenomenon of leisure-tourism. Among those has been Tourisme Oecumenique which grew out of a World Council of Churches Consultation on leisure-tourism in 1970. This organization has sought to develop a network of international ecclesiastical and travel organizations to enable the Church to be more responsive to this phenomenon. Much work has been done with limited success.

In addition, over the past few years, several regional churches of the Christian Asian Conference initiated consultations to deal with the aspects of Third World tourism and the responsibility of the Church. These culminated in the International Workshop on Tourism held in Manila, Philippines in 1980. These regional Churches from Asia, the Pacific and the Caribbean sought to provide a new framework for united action to overcome the oppressive aspects of tourism in lesser developed countries particularly in Asia, the Pacific and the Caribbean.

These efforts, particularly ACMNP, Tourisme Oecumenique, and the Christian Asian Conference, reflect the current dilemma of Church and society. On one hand, ACMNP and Tourisme Oecumenique, while voicing a concern for the improvement and possibilities of tourism for making a better world, reflect a neo-orthodoxy in terms of an approach to life and faith. For instance, the ACMNP motto states: "God the creator of the magnificent natural

wonders is also the God who can re-create our lives through Jesus Christ." There is a definite emphasis upon individual salvation, the goodness of creation, but a piety that is only indirectly related to the God at work in history. On the other hand, the Christian Asian Conference, while voicing a concern for salvation in Christ, does not link in a vital way how salvation is related to its expressed interest in liberating persons and societies from the oppressive results tourism. "Conversion comes from the unexpected...when one is exposed to the new concepts of an alien culture one can also find salvation."<sup>21</sup> The difficulty with how salvation and the redemption of leisure-tourism go together reflects the dilemma of much of the current dilemma of liberation theology. The "piety" of the northern hemisphere Church has not been connected with the "politics" of the southern hemisphere Church.<sup>22</sup> As such the dilemma of current leisure-tourism ministry reflects the deepest struggle which faces Church and society for the twenty-first century.

This project has sought to bridge the bifurcation of piety and politics, faith and life, and life and leisure -- and First World and Third World concerns. Unless these bifurcations are healed, there can be no hope for a just, participatory, and sustainable society nor a deeply satisfying and fulfilling spirituality for persons in the future. Once these divisions are healed, however, there

can be a future with hope and a distinctive quality and abundance of life.

This project sought to develop an appropriate theology for leisure-tourism and an appropriate ecclesiology for our modern milieu of "global village" and global crisis. One of the project's major findings was that

The Church itself, the religious community itself, through the experience and reflective thought of its official representatives and functionaries, is not so much expounding 'faith' to a doubting world as it is itself exploring the depths of its own uncertainty, and itself searching for possible foundations for its language, its worship, and its works. This is new, and it is radical.<sup>23</sup>

Such a reflection is disconcerting but necessary. It is interesting to note that quite a few theologians, namely Rudge, Kung and Westerhoff, have recognized that a person's experience of "ecclesia" informs a person's theology. How the Church relates to persons and is made relevant to their life as a whole is translated, consciously and experientially, as the scope of God's concern and the reach and relevance of God's presence.

In formulating an appropriate ecclesiology the prophecy of Jeremiah is particularly instructive because the landscape in which we now live, of radical social change and massive global problems, is like an alien land not of our choosing. We are like exiles in a strange land and how shall we sing the Lord's song?

"Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile

from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare."

"For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me."<sup>24</sup>

The phenomenon of leisure-tourism challenges the Church to develop structures and offices commensurate with its missional belief that God is the Lord of all life. As such the Church must reflect a self-understanding of people in exile. Moreover, in terms of living in exile, God's people have the choice of joining the "enemy," seeking escape, keeping silent, or "seeking the welfare" of where one now lives.<sup>25</sup>

Therefore, an ecclesiology, first, of an exile people is certainly in keeping with the previously developed Christology. Such an ecclesiology calls God's people to use leisure-tourism for creating a just, participatory and sustainable society wherever they may live. These efforts to be the Church will differ now than in the past, and will differ with different locations and situations. The Church becomes a prophetic advocate -- neither to condemn nor hallow the present situation, but to

heal by interfacing God's Word with present events and issues.

Second, the Church (as an exiled people) reaffirms that its basic identity is a pilgrim people. Just as the exodus and the exile brought forth a new response of faithfulness with Israel, even today, the Church must perceive itself as a people called forth to a new future with hope - a future to discover ever new ways of living out its covenant with God. The Church, especially living in the context of leisure-tourism, should become much more of a "go structure" rather than a "come structure." Even as Jesus went among the people the issue is not going to church but being the Church.

Third, an appropriate ecclesiology must include a ministry of presence. A ministry of presence in the context of leisure-tourism reaffirms the biblical heritage of worker-priest and is commensurate with the above ecclesiastical structures. This ecclesiological resource of the worker-priest ministry lifts up four important theological considerations:

- The worker-priest style of ministry provides a mobility and entrance into an area of life that is normally excluded from the Church and thus, once again, communicates God's omni-present care;
- The worker-priest ministry has the potential of being a compassionate (meaning "to live with") presence in the leisure-tourism industry and communicating the Christology of servant leadership;
- The worker-priest ministry forms a link between leisure and work, faith and life, thereby

communicating the theological concern for the integration and wholeness of life; and

-The worker-priest ministry also forms an important link in the idea of the "priesthood of all believers."

Leisure-tourism enunciates that the Church does not so much have a mission as that the mission of Christ creates the Church. Given this consideration leisure-tourism is an opportunity through which God is seeking to enable persons to envision what it means to be the Church for the twenty-first century: namely, a pilgrim people, a prophetic advocate, and a ministry of presence.

How do these ecclesiological and theological resources for ministry get across into common human experience? "Middle axioms," as they are known to the theologian and ethicist, serve the purpose of translating principle into reality.

Contemporary pluralism results in a need for authentic and powerful experience to give meaning to personal life and to integrate the social order. In modern society people need meaning-laden, integrating experiences. They live their lives relating to institutions which have no necessary relationship<sup>26</sup> with each other, which share no common myths or values.

What is needed in order to simplify (preserve harmony and intensity) the complexity of our revolutionary times? What is needed for us to become aware of who we are and the myths that presently shape our identity and behaviors? Whereas Christ enables us to become aware (positivelyprehend) of Whose we are, the national parks and the myths they enunciate enable us to become aware of who we are. In other words, Christ presents, as God's lure



of the future, a destiny of new ways of becoming fully human and fully alive. The national parks present a means of positively prehending - a means of simplifying - the complexity of our past into the present moment. The national parks are a "living legacy" of our past and the myths which presently give meaning to that past. Consequently, the national parks enable us to become aware of who we are as persons and as a society.

Begun in 1872 with the founding of Yellowstone National Park, our nation's parklands preserve the strands of our natural, cultural, historical and recreational heritage. The national parks do not idealize who we are, but rather, form a critical consciousness of who we are. Leisure, and leisure-tourism, have tended to inspire the achievement of one's goals and values rather than a transformation (re-creation) of those goals and values. The national parks do not offer a vehicle by which persons can "get back to nature." "return to the good, old days," or "grab all the gusto one can." Rather, the national parks provide the perspective by which to critique ourselves and modern society. To treat the national parks as an idealization would be idolatry before God. As pointed out, we realize our ideal aims from God, particularly through the logos of Christ. Two great evils would occur if one were to treat the national parks as a representation of America as the Kingdom of God or to perceive the national parks as a return to yesterday or a vehicle "to get away"

to reality. The national parks are not reality but mirrors for present day life in order for persons to be responsive to reality.

The gospel of Christ, then, provides new horizons of destiny for becoming fully human and fully alive, of knowing Whose we are. The national parks provide mirrors of reality of who we are through the strands of our natural, cultural, historical and recreational heritage. Together, they provide unexcelled opportunities to experience and give expression to God's "abundant life" of enjoyment and re-creation.

These are the resources for a national parks ministry. As such a national parks ministry is one model for ministry in the context of leisure-tourism, the major phenomenon of our day. It seeks to redeem leisure-tourism in order to help mitigate global crisis and produce the quality of life. The thesis of this project has been:

- 1) The wise use of leisure-tourism can mitigate global crisis and contribute to the quality of life.
- 2) A national parks ministry can contribute to the wise use of leisure-tourism.
- 3) Therefore, a national parks ministry can mitigate global crisis and enhance the quality of life.

Indeed, this project has posited that a national parks ministry is a ministry that is urgently needed for our time in history. A national parks ministry seeks to help persons, as they are confronted with our increasingly complex, pluralistic society, address the problem of

"overchoice" by helping them to learn, love, and live. A national parks ministry seeks not to answer "What are human beings like on the average?" but, "of what are human beings capable?" In so doing, a national parks ministry seeks to inculcate within and among persons a response of "revolutionary premise" to our global crisis. As persons "get in touch" with who they are - their natural, historical, recreational and cultural heritage - and Whose they are - through Christ as the way the truth and the life - leisure-tourism can provide persons with the intensity and harmony of experience that they so ardently and passionately seek. A national parks ministry can provide persons with a deeply satisfying spirituality and enable persons to create a just, participatory and sustainable global society.

The first way in which a national parks ministry can do this is through its worship aspect. Joseph Pieper advanced the idea that "leisure is not possible unless it has a durable and consequently living link...with divine worship."<sup>27</sup> It is perfectly clear that some practices of religion do not encourage contemplation and that some cultures and societies are given to its neglect. Unless the split between contemplation and action can be overcome humanity will forfeit its promise of the "abundant life." The worship aspect of a national parks ministry is one way of achieving this.

Solitude and solidarity are so inseparably linked that the contemplative life is not a life separated from the world; it is intimately involved in

the world, and acts--many times at great cost--as Christ in the world. "Giving expression to the indwelling Christ" (to) "manifest the reality of Christ's presence in the world" is integral to...spiritual formation.

The point is that solitude and interior prayer, cultivating an awareness of the indwelling Christ, is very closely linked with the awakening of the social conscience. In solitude, alone with ourselves and God...Our awareness of the world's needs is intensified, our perception of ourselves as participants in systems that promulgate suffering, poverty, and oppression is sharpened, we become aware of our sin and are driven to repent. We also stand back contemplatively and see things as Christ sees them. Then we have a vision that motivates<sup>28</sup> and determines the forms and direction of our action.

The spiritual instrumentality that enables contemplation to happen is story. One way to present story (the interface between our story and God's story) is through the liturgy of worship. Worship, in essence, is a re-presentation of the story of what our lives should be: as God's people each day we should move through the rhythm of praise and adoration, confession and assurance, hearing God's Word anew through song and prayer and sermon, and, finally acts of dedication to live out that new Word. The way the liturgies of a national parks ministry function experientially is through the interaction of stories: our own individual story, the story of our natural and cultural heritage, and God's story. Worship is the contemplation of the story of who and Whose we are. Contemplation in this regard is not so much life-flight and life-escape as it is life-extending and life-intensifying.

ACMNP conducts services of worship in the national park campgrounds amidst some of nature's most magnificent

cathedrals. These services of worship are inspirational and meaningful to many persons. However, many persons are not reached through them. This project has sought to develop different "liturgies" (the people's work) commensurate with the leisure-tourism phenomenon and the contemporary hunger for experience. Because worship sometimes is perceived as a "passive spectator" activity and because many persons do not have the "touchstones" of relating to the traditional expressions of faith, this project has demonstrated that a national parks ministry has an unequalled opportunity to reach persons through such liturgies as "Meditation Walks" and devotional guidebooks. Because of the mobility of leisure-tourists devotional booklets (one for the whole national park system and one for each individual national park) can be excellent ways in which to communicate to persons a sense of who and Whose they are.

The Meditation Walks and devotional booklets have been developed not to do something to the listener, but to provoke the listener to do something in response to the "vistas of beauty" experienced. These "vistas of beauty" are the visitor's dialogue with the scenic and cultural landscape of the park: the beauty of revelation of the order of nature and the march of history; the beauty of great ideas and ideals; and the inspiration, hopefully, of a new beauty of human conduct.

Thomas Merton once spoke of our being open to receive glints of "the mysterious unity and integrity, the invisible fecundity, a dimmed light, a meek hidden wholeness," that is in all things.

This "fountain of action and joy" and this "hidden wholeness; is in all things, and therefore is inherently accessible to all.<sup>29</sup>

The implication of this worship aspect of a national parks ministry is that when worship links life and leisure, it then begins to reapproach the original intentions of the sabbath. The sabbath is a time in which persons can discern meaning, order and direction in their lives as well as anticipate and perceive a hopeful future within the context of all of God's creation. These "liturgies" have ample implications for the revitalization of worship in traditional settings as well as the revitalization of the sabbath itself.

We usually think that the earth is our mother, that time is money and profit our mate. The seventh day is a reminder that God is our Father, that time is life and the spirit our mate.<sup>30</sup>

When persons discover that there is something in which they supremely believe, they also discover that there is something they supremely want to do. Worship, particularly as part of a national park experience, enables this to happen.

The second way in which a national parks ministry can enable the wise use of leisure-tourism is through its aspect of Christian discipleship. This project has shown that one of the major problems of today is that persons do not have their "senses in gear" with what they know to be true and profess to believe. For instance, we see the sun

"set" when we know that this is not the case. This applies as well to our most fundamental beliefs such as we are brothers and sisters of one family of humanity and stewards of God's interdependent creation.

In order to develop an appropriate response-ability to our current global crisis a national parks ministry has unexcelled opportunity for re-educating persons by putting them in touch with the natural and cultural rhythms of their existence. Utilizing the contributions particularly of Brian Wren, Sidney Simon, and Robert Dow this project has developed a model for "environmental conscientization."<sup>31</sup> Environmental conscientization enables persons to develop a critical consciousness of themselves and the world in which they live. Environmental conscientization also enables persons to experientially anticipate new ways of being.

It has been a major premise of this project that the national park is uniquely qualified for enabling the wise use of leisure-tourism because of the fact it incorporates the natural, historical, recreational and cultural strands that constitute our being. As such they provide unique "mirrors" for self-examination and reflection.

The National Park System should be defined as all of the natural and cultural and recreational resources for our nation, whether owned and managed by federal, state, regional, local governments, Indians or private enterprise. With such a definition perhaps the nation may open up new<sup>32</sup> avenues for serving the needs of all our citizens...

These parklands are more than physical resources. They are indeed the delicate strands of nature and culture that bind together the generations of man. They are, moreover, the benchmarks by which we may chart a new course of human behavior in our land. If we are wise enough, if we are humble enough, if we are strong enough, we can together, in good will, use this living legacy to build an environmental ethic as a rule of human and corporate conduct essential to the restoration of quality in our daily lives and of community in our society.<sup>33</sup>

With such a definition a national parks ministry has significant implications. A city park, or a local historic site, or a redevelopment project can be a site for environmental conscientization. This broader definition of a national park can help preserve, develop and assure accessibility to all people the resources that are necessary not only for enjoyment but for authentic recreation. Moreover, such accessibility can help redeem the shorter, smaller segments of a person's leisure-time. Brief outings that make connections can be one way of involving people in a creative use of leisure time that, in turn, will help develop the quality of life.

Tourism can be most beneficial, concludes the author, if it makes the tourist more aware of the special qualities of places--not only of where he visits, but where he lives. "People who become aware of the special qualities of one place can easily broaden their consciousness of land in general. Those who recognize that their neighborhood has an individual character will see qualities in other neighborhoods that they might not have noticed before. They may begin to look upon a larger community as a special place. And they should, in turn, be more concerned about the qualities of their region and state and even their nation...Defining a geographic area and emphasizing its intrinsic merits helps people sharpen their perceptions, reorient their values, and take a new look at the world."<sup>34</sup>



As persons are able to "get in touch" with the natural and cultural rhythms of their local area their lives will be immeasurably enriched, renewed and empowered. "Remembering" these new perceptions in acts of justice and compassion in one's local and global community completes the experience of recreation. Not only are these "acts of remembrance" a source of enjoyment and renewal (in that they issue in intensity and harmony) but they are a source of re-creating the world in which we live.

Third, a national parks ministry seeks to enable the wise use of leisure-tourism through its aspect of the worker-priest. As the project reaffirmed the findings of ACMNP, the worker-priest is very effective at ministering in the context of leisure-tourism. The project sought to expand this biblical idea of worker-priest as a ministry of presence. The worker-priest performs a ministry of compassion -- not only as a servant to others -- but in terms of "living with" one's fellow employees. Therefore, it has an enormous potential for communicating God's presence in a vital, authenticating way. The spiritual instrumentality of the worker-priest is best understood in terms of the worker-priest as symbol-bearer or hermenent.

"In a sermon called "A Christmas Message," Harry Emerson Fosdick showed what seems to me a profound knowledge of the highest meaning of this word, in speaking of Jesus. He said: "There are two kinds of greatness. One lies in the genius of the gigantic individual who...shapes the course of history. The other has its basis in the genius of the revealer-the man or woman who uncovers something universal in the world that has always been here and that men have not

known. This person's greatness is not so much in himself as in what he unveils...to reveal the universal is the highest kind of greatness in any realm.<sup>35</sup>

As such the worker-priest mediates the symbols of God and one's environment into religious experience. The job of the worker-priest is not only servanthood but vocation, i.e., a calling of God.

The implications of the worker-priest are rich for the leisure-tourism industry as well as for people in what ever field of labor they have chosen.

In a study by Nancy Morse and Robert Weiss some 80 per cent of industrial workers stated that they, in effect, kept on working for lack of alternatives, not for positive satisfactions. These workers were asked whether they would go on working even if there were no financial need to do so, and they said they would, although also indicating that the job itself (and in many cases any job they could imagine) was boring and without meaning in its own terms.<sup>36</sup>

Jobs are not big enough for people. It's not just the assembly line worker whose job is too small for his spirit, you know? A job like mine, if you really put your spirit into it, you would sabotage immediately...My mind has been so divorced from my job, except as a source of income, it's really absurd."<sup>37</sup>

As worker-priests, jobs no longer need be meaningless. When a job is perceived as God's calling - vocation - there are always new opportunities for making work interesting and challenging.

Any Christian philosophy of work must search out the man behind the workman. It is bound to also lay bare the fact that the man who shuffles through his prayers, if he says any; who worships; who dreams of a future; who knows that his days on earth are numbered; who paces the street at night to resolve a moral dilemma, is the same man who at work stands at the lathe or the punch press or who checks the gauges in an automatically controlled chemical plant. And it is the thesis that the contemplative element in terms of a frame of meaning in which a man's work is done is a

decisive factor in what happens to a man in his work. Without the presence of a frame of meaning that is valid enough to buoy up and sustain the work, there can be no enduring sense of responsibility.<sup>38</sup>

In addition to these three aspects, a national parks ministry, as a model for ministry in the context of leisure-tourism, has several broad implications. For instance, hopefully leisure-tourism will lead to a collective self-appraisal rather than class-conscious criticisms. As persons, through their leisure-tourism experience, realize they are members of several groups - family, nation - they, too, will come to know they are a part of the whole family of humanity. As such leisure-tourism "stresses the importance of intermediate groups, so that neither overall individualism nor collectivism is a satisfactory position."<sup>39</sup> Leisure-tourism opens the possibility for persons to ask radical questions and envision radical transformations for about society.

The fact that respect for persons does not mean an idealized view of them, but seeing them as they are in their sin as well as their grandeur, this leads...to the most effective popular exposition of that doctrine confusingly called 'original sin'...That the working of this principle in the social order is by a negative judgement on aspects of the status quo...We do not as Christians have a blueprint of an ideal social order; we are led to look at the present situation in the light of our Christian understanding of life and identify those aspects which particularly offend it, and say 'this won't do'. Then we have to get down to the detailed task of how to achieve change in the right direction. In dealing in politics with men as they are and not as they ought to be (we) arrive at a splendid 'realist' sentence. 'The art of Government in fact is the art of so ordering life that self-interest prompts what justice demands'.<sup>40</sup>



common: each makes new connections and each also contributes to a new light-heartedness (cf. play). Such a combination is the needed wisdom for our day and age. It is not necessarily more information, nor more ideas, but the freedom to make new connections that our society and individuals so desperately need.

Concomitantly, leisure-tourism challenges the philosophy that the complex problems with which we are faced are best left up to the experts and the specialists. While the experts have enabled humanity to achieve great gains, our achievements have far outrun our wisdom. As such, a national parks ministry affirms the importance of the "amateur" for individual and social well-being. The leisure-tourist is an amateur in the best sense of the word:

The lovely old word "amateur" has been sadly mishandled. To most persons the word now means bungler, a botcher, a producer of poor results. But the old meaning of the word was based upon the Latin word "to love," and it described a person who did things, or made things, not for<sup>43</sup> the material gain involved, but for sheer love of it.

The amateur is the one who, "for the sheer love of it," and with the freedom of lightheartedness uses leisure-tourism to make new connections about reality and therefore develops the capacity to discern the possibilities for a hopeful future.

Another implication of leisure-tourism is the effort to redeem the leisure-tourism industry itself. Leisure-tourism as the major phenomenon of our time has enormous

potential for good or ill. Beyond the Church becoming a "go-structure" in terms of its viability and services, the Church must begin to work with the industry in providing alternative tourism if leisure-tourism is going to be a force for good.

The danger is that the rampant institutionalization of leisure facilities will succeed according to "old-culture" rather than "new-culture" standards...(yet,) Leisure providers are in a unique position historically to use their actions as levers for social change.<sup>44</sup>

Another implication is for the Church as a whole concerning its role in the dialogue between First World and Third World concerns.

"The church is interested in tourism because it is interested in people, and the development of a fully human life...Does tourism lead to a better understanding? Is there any evidence that tourists change their own way of life as a result of their travel?"<sup>45</sup>

These were the questions asked by the participants of the Christian Asian Conference. These are complex questions and questions which arouse strong and varied opinions. However, they are questions that must be asked -- and answered. Leisure-tourists, primarily of the First and Second World, are attempting to discover and reconstruct a myth which will give them a sense of identity, meaning and power over their lives. A very important implication of a national parks ministry as presented here is "What myth does leisure-tourism present -- especially for the people of God in America?"

Once we become aware of this fascinating symbiotic relationship between a Christianity that has denied its foundations and an American system with its abstract ideology, we can easily see that there is nothing surprising at all about the fact that Christianity, under the great cover-up, has been, is today, and is expected by the rest of the world to remain, along with America, solidly on the side of the oppressors and against the oppressed. For the condition of the oppressed is not spiritual, whereas Christianity has become spiritual. It is the lot of the oppressed to be excluded from institutions, but Christianity has been institutionalized. And the problem of the oppressed is corporate and systemic, whereas Christianity is only interested in the individual. It seems reasonable to conclude that Christianity is not likely to become a force for liberation in this world until its cover-up of God's great delay is abandoned. To do that, however, would entail pulling our heads out of those pagan, spiritualizing abstractions and planting our feet<sup>46</sup> on the solid ground of the history from which we came.

It is in the leisure-tourism experience that persons can "plant their feet on the solid ground" of their natural and cultural heritage; and, it is the paradigm of Christ that can enable the wise-use of that experience.

Sometimes such groups show a decline in statistics of organizational activity because they have threatened the self-interest of their own members through their social activism. But, on the other hand, there is something unseemly and basically wrong about a church that is happy and thriving while the culture is in agony. The agony of churches and synagogues in the last decade has been part of the agony of America, and if they are to be faithful to their vocation, churches and synagogues must continue to struggle. They must continue to struggle because none of the great social crises of our time show any signs of going away. The task of taking charge of technology instead of letting it control our lives, and of relating the discoveries of science to the fundamental human issues of meaning is more urgent than ever. The problems of the cities will not go away. The emerging ecological crises may force suburbs into cooperation with cities if there is to be a livable environment for anyone, rich or poor. And no one seriously expects women, youth, blacks and the poor to just give up their drive for empowerment and return to a former state.<sup>47</sup>

This project has also noted that different cultures have a different orientation to the concept of time which correlates to their socio-economic development. Leisure-tourism is a gift of "time" for persons of the First World who presently experience a "time famine." Leisure-tourism also presents to Third World citizens a new experience of time. The fast deterioration of Third World culture and environment is not unlike that experienced in the First World. Leisure-tourism is a potential bridge for helping First and Third World peoples to develop a new sense of time as an opportunity to do "our Father's work" of creating a better society and more healthy, wholesome people.

While there is a "timelessness" about leisure-tourism, leisure-tourism makes apparent a new urgency of now. In our rapidly, changing society leisure-tourism makes one fact very clear - we live in a "global village":

We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history there is such a thing as being too late... We may cry out desperately for time to pause in her passage, but time is deaf to every plea and rushes on. Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words: "Too late." There is an invisible book of life that faithfully records our vigilance or our neglect. "The moving finger writes, and having writ moves on..." We still have a choice today...This may well be mankind's last chance to choose between chaos and community.<sup>48</sup>

Leisure-tourism is nothing less than God's invitation for humanity to enter into an abundant life. As we move into the twenty-first century, it will take persons



who have new understandings about who and whose they are. The wise use of leisure-tourism is a reintegration of time, contemplation, work and service to God. Indeed, to be fully human and fully alive persons must live out the necessary balance between work, play and worship.

Those who feel the thrust of the redemptive process...are commissioned to go on relentlessly decoding our systems of work as well as our systems of worship, stripping away their pretensions, and reducing them to what they do to human faces. If human faces can only come alive and begin to feel responsibly connected with what they are and what they do, where work and and contemplation are fused, then they must tirelessly and imaginatively press this fact to church and industry alike by both example and precept. For in the swiftly-changing character of both church and (society), the enduring feature and the one by which both will finally be judged is whether together they are furnishing a setting where the amphibian man is able to<sup>49</sup> come alive and to grow into his responsible destiny.

Leisure-tourism is the gateway for authentic recreation: the recreation of a deeply satisfying spirituality and a quality of life characterized by covenant, community, creativity and celebration. As such leisure-tourism, then, can help mitigate the present global crisis of productivity and enhance the quality of life for the whole family of humanity.

## Endnotes for Chapter 5

<sup>1</sup>"The Lilly Fund-Project Burning Bush," School of Theology Bulletin-Perspective (May, 1975), p. 1.

<sup>2</sup>Eric Larrabee and Robert Meyersohn, (eds.) Mass Leisure (Glencoe IL: Free Press, 1958), p. 9.

<sup>3</sup>Ibid., p. 6.

<sup>4</sup>Rudolph Norden, The Christian Encounters the New Leisure (St. Louis: Concordia, 1965), p. 13.

<sup>5</sup>Rhona Rapoport, Robert Rapoport and Ziona Strelitz, Leisure and the Family Cycle (London: Routledge and Kegan Paul, 1975), p. 26.

<sup>6</sup>Charles K. Brightbill, Man and Leisure (Englewood Cliffs: Prentice-Hall, 1961), p. 3.

<sup>7</sup>John E. Biersdorf, Hunger for Experience (New York: Seabury Press, 1975), p. dust cover jacket.

<sup>8</sup>Sebastian de Grazia, Of Time, Work and Leisure (New York: Twentieth Century Fund, 1962), p. 159.

<sup>9</sup>Arnold Toynbee and Daisaku Ikeda, Choose Life (London: Oxford University Press, 1976), p. 287.

<sup>10</sup>Langdon Gilkey, Society and the Sacred (New York: Seabury, 1981), p. x.

<sup>11</sup>Martin Luther King, Jr., Strength to Love (Philadelphia: Fortress Press, 1981), p. 90.

<sup>12</sup>Paul M. van Ruren, The Burden of Freedom (New York: Seabury, 1976), pp. 44-45.

<sup>13</sup>Niels-Erik Andreasen, The Christian Use of Time (Nashville: Abingdon, 1978), pp. 50-51.

<sup>14</sup>Maxie Dunnam, Alive in Christ (Nashville: Abingdon, 1964), p. 75.

<sup>15</sup>Robert Lee, Religion and Leisure in America (Nashville: Abingdon, 1964), p. 75

<sup>16</sup>Norden, pp. 33-34.

<sup>17</sup>Dunnam, p. 126.

<sup>18</sup>Biersdorf, p. 136

<sup>19</sup>Ibid., p. 23.

<sup>20</sup>Norman P. Miller and Duane M. Robinson, The Leisure Age (Belmont, CA: Wadsworth, 1963), pp. 279-280.

<sup>21</sup>"A Theology of Tourism," Tourism: The Asian Dilemma, Ron O'Grady ed., (Singapore: Eurasia, 1975), p.44.

<sup>22</sup>Ron O'Grady, makes clear that present efforts "...cannot automatically transpose the stories recounted here to an affluent society. Here our concern is with the effect of rich tourists entering poor countries. The book does not presume to pass judgements on the ethics of rich tourists travelling in other rich countries or within their own. Such tourism has many positive benefits. But when these same wealthy people visit poor countries a new dynamic enters, and there is a major qualitative difference in the tourism. (Tourism in the Third World, pp. viii-ix).

<sup>23</sup>Langdon Gilkey, Naming the Whirlwind (Indianapolis: Bobbs-Merrill, 1969), pp. 9-10.

<sup>24</sup>Jeremiah 29:1-7, 10-13.

<sup>25</sup>The author is particularly indebted to George W. Webber, Today's Church (Nashville: Abingdon Press, 1979)

<sup>26</sup>Biersdorf, pp. 12-13.

<sup>27</sup>Josef Pieper, Leisure: The Basis of Culture (New York: Pantheon Books, 1952), p. 19.

<sup>28</sup>Dunnam, p. 122.

<sup>29</sup>Brightbill, pp. 100-101.

<sup>30</sup>Abraham J. Heschel, The Sabbath (New York: Farrar, Straus & Giroux, 1975), p. 76.

<sup>31</sup>This concept incorporates, in addition to the contributions of Wren, Simon and Dow, the ideas of Paolo Friere and the National Park program of environmental education.

<sup>32</sup>George B. Hartzog, Jr., The concluding address at the Second World Conference on National Parks, September 18-27, 1972, National Parks Centennial Commission, A Gathering of Nations; A Time of Purpose (Washington: The National Parks Centennial Commission, 1973)

<sup>33</sup>George B. Hartzog, Jr., "A Response," in National Parks for the Future (Washington: Conservation Foundation, 1972), pp. 172-173.

<sup>34</sup>Fred P. Bosselman, In the Wake of the Tourist (Washington: Conservation Foundation, 1978), front cover page.

<sup>35</sup>Freeman Tilden, Interpreting Our Heritage (Chapel Hill: University of North Carolina Press, 1967), p. 95.

<sup>36</sup>David Riesman, Abundance for What? (Garden City: Doubleday, 1964), p. 169.

<sup>37</sup>Studs Terkel, Working (New York: Avon, 1975), p. 675.

<sup>38</sup>Douglas V. Steere, Work and Contemplation (New York: Harper & Row, 1957), p. ix.

<sup>39</sup>William Temple, Christianity and Social Order (New York: Seabury Press, 1977), p. 16.

<sup>40</sup>Ibid., p. 15.

<sup>41</sup>Paul Albrecht (ed.) Faith Science and the Future (Geneva: World Council of Churches, 1979), p. 7.

<sup>42</sup>Lin Yutang, The Importance of Living (New York: Reynal and Hitchcock, 1937), pp. 4-5.

<sup>43</sup>Freeman Tilden, Who Am I? (Washington: National Park Service, 1975), p. 41.

<sup>44</sup>Rapoport, Rapoport, and Strelitz, pp. 359-361.

<sup>45</sup>"A Theology of Tourism," Tourism: The Asian Dilemma Ron O'Grady (ed.) pp. 2-3.

<sup>45</sup>van Buren, p. 101.

<sup>47</sup>Biersdorf, p. 138.

<sup>48</sup>Martin Luther King, Jr., "The World House," in Stephen C. Rowe (ed.) Living Beyond Crisis (New York: Pilgrim Press, 1980), p. 90.

<sup>49</sup>Steere, p. ix.

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## SLIDES



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